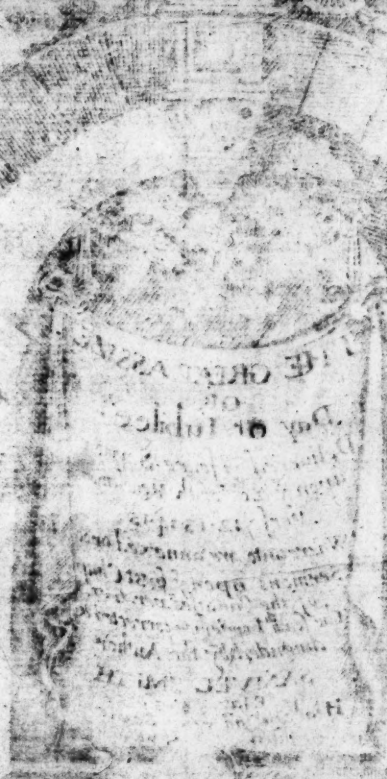


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THE GREAT ASSAULT
ON THE WALLS OF LONDON



THE GREAT ASSAULT
ON THE WALLS OF LONDON
By the Author of
"The History of the
War of the Roses"
LONDON
Printed by J. B. Smith
1841

THE GREAT ASSAULT
ON THE WALLS OF LONDON

THE
GREAT ASSIZE
O R,
DAY OF IVBILEE:

Delivered in foure Sermons, vpon
the 20. Chap. of the REVEL.
Ver. 12, 13, 14, 15.

*Whereunto are annexed two Ser-
mons vpon the 1. Chapter of the
Canticles, Verse 6. 7.*

The seuenth Impression, Corrected
and amended by the Author SAMUEL
SMITH, Minister of the Word.

Math. 12. 26.

*I say vnto you of euery idle Word that
men shall speake, they shall giue an ac-
count thereof, at the day of Iudgment.*

L O N D O N:

Printed by N. O K E S, and are to
be sold by Henry Taunton
in St. Dunstons Church-
yard fleetstreet. 1633.

THE
GREAT ASSIZE
OR
DAY OF JUDGMENT

Directed in the
Court of the King
on the 27th. Chap. 6. 1534.


Whereas the King
has given licence
under the Great Seal
of England.

That the Lord Mayor
and the Aldermen
of the City of London
should cause to be
written and printed
in English.

A Lawe made in the
first year of the
reign of King Henry
the eighth.

For the better
knowing the
Lawe made in the
first year of the
reign of King Henry
the eighth.



 **TO THE**
RIGHT VVOR-
SHIPFVL AND VER-
tuous Gentlewoman, Miltresse
IANE ELIOT of Newland Hall:

Samuel Smith wisheth the en-
crease of all true comfort in this
life, and eternall happinesse
in the next.



RIGHT *Worshipfull,*
the Apostle Paul
hath told vs, That
In the last dayes ihall come
perillous times: for men
shall bee Louers of their
owne selues, couetous;

boasters; proud, cursed
speakers, disobedient to
parents, vnthankfull, vn-
holy, without naturall
affection, Truce breakers,
false accusers, intemperate,
fierce, no Louers at all of
them which are good,
Traytors, Heady, High-
minded, Louers of plea-
sures, more then louers of
God; hauing a shew of
godlinesse, but yet deny the
power thereof: *And they
are the words of our Saviour
himselfe:* That as it was in
the Dayes of Noah: So
shall the comming of the
Sonne of man bee. *And a-
gain,*

guine, When the Sonne of
man cometh, shall hee
finde fayth vppon Earth?
when were these perilous times
Saint Peter speaketh of, if
not now? When was there
the like security? when gave
men themselves ouer to their
owne hearts lust more then
now? By the which then we
see that wee are they, Vpon
whom the ends of the
World are come, And that
wee must all shortly bee called
to account for these things.
The Niniuites fast and repent,
the Publicans doe feare and
quake, when Ionah cryeth to
the one, and Iohn to the other

The Epistle Dedicatory.

of Iudgement to come! Ahab
is humbled, and Felix trem-
bleth, when from Elias and
Paul they heare of Death
& Iudgement. Yet alas, where
is the man among vs, that
thinkes of these things? Doe
not men cry, peace, peace,
till Destruction come vpon
them, as the Trauell
vpon a Woman with
Childe: Shee thinketh not,
of the paine vntill it come,
and they thinke not of this day
of reckoning vntill it bee vpon
them. This is the security of
our Age. so that we may now
looke for an end to be put vnto
these sinfull dayes: for what
are

The Epistle Dedicatory.

are they but the forerunners
of that last & dreadfull day?
The Lord make vs wise be-
times, that we may thinke of
of that Great Assize, and the
account that wee are then to
make. I haue here endeaou-
red in a weake measure to vn-
fold the doctrine of that Day,
the which I here present vnto
your Worship in regard of the
demonstration of my unfayned
thankfulnesse for your extra-
ordinary kindenesse bestowed
vpon me: as also in regard of
the great affection & good de-
uotion you beare to the truth.
Accept therefore I pray you,
what is heere offered vnto
you.

The Epistle Dedicatory.

*you, and take in good part my
endeavour therein, so I humbly
take my leave. Resting*

*to shew your sake, some
of your Great Alliance, and the
to* **Your Worships in all Chri-
stian duty to be required,**


*and in a weak measure to con-
fess the doctrine of that Day,
the which I have spent into* **Samuel Smith.**

*your worship in regard of the
a confirmation of my judgment
the which I have spent into*

*and in a weak measure to con-
fess the doctrine of that Day,
the which I have spent into*

To



 To the Christian
Reader, Grace and peace
from Iesus Christ, the
Prince of peace.



ENTLE Reader,
I present heere
vnto thy view,
the fourth pub-
like fruite of
my Ministry,
wherein I haue endeaunred,
that those especially of mine
owne Hearers, might a second
time take notice of these my Exer-
cises, that in Publicke I deliuered
vnto them. The night commeth
when

To the Reader.

when no man can worke, therefore it stands vs all in hand, both Minister and People, to esteeme of time as the most precious thing in the world, and the rather because we know not how soone wee shall be called to an account of our workes. Many haue had (many times) many good purposes of heart to cleaue vnto the Lord, that haue beene prevented by Death, for want of timely Repentance. It shall then be our wisdom, To agree with our Aduersary while wee are in the way with him, for if we bee but once arrested by death, we shall bee sure to pay the vniuersall farthing. Vse this as a helpe vnto thee, to better thee in the performance of that duty which concernes thee so neerely. That thou must one day giue an account of thy Workes. If thou reape any benefit by it, giue the prayse vnto God, from whom euery

To the Reader,

every good and perfect gift proceedeth; and help me in thy prayers, which I shall take as a full recompence of all my Labours, and be encouraged to spend some houres more in the like duties, for thy good; and in the meane time
remain,

Thine in the common
Saviour,

Samuel Smith.

THE

To the Reader,

every good and perfect gift
cometh from the Father of
lights, which I shall take as a full ac-
knowledgment of all my labours, and
for the encouragement of my fellow
workers in the same, for the
good, and the advancement
of the same.

This is the common
Salutation,

Samuel Smith.

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ra
co

To the Reader

**The Printer to the
Courteous Reader.**



Christian Reader, many faults haue escaped the two first Impressions of this Booke, many of them altering the very sense of the place, to the grieve of the Authour, who dwelling farre distant from the City, and hauing a Pastoral charge to attend vpon, could not attend the presse.

But

But now the whole worke
hath beene reuised and cor-
rected, and much enlarged
essoones by the Authour
himselfe, so as now thou
maist expect the same more
perfect, Farewell.



THE

THE
G R E A T
A S S I Z E.

The Thirteenth Sermon.

REVEL. 20. 11. 12. &c.

11. And I saw a great white
Throne, and him that sate on
it, from whose Face fled away
both the Earth and the Heavens
and their place was no more
found.

12. And I saw the dead both small
and great stand before God: and

B

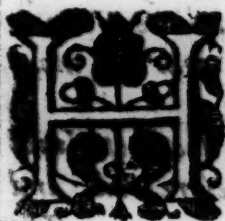
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the Bookes were opened: and another booke was opened, which is the booke of life: & the dead were iudged of those things which were written in the books according to their deeds.

13. And the Sea gaue up her dead which were in her: and Death and Hell deliuered up the dead that were in them; and they were iudged euery man according to his deeds.

14. And death and hell were cast into the lake of fire: this is the second death,

15. And whosoener was not found written in the booke of life, was cast into the lake of fire.



AVING spoken
(not long since)
of the comming
of CHRIST in-
to his Garden, or
into

into his Church, and of his kind
and princely offer vnto vs, stuing
for entertainment at our hands,
being his first comming vnto
vs here in this vale of Teares: I
thought it very necessary to
speake something of his second
comming; that those that will
not be moued with the former,
might be terrified with the lat-
ter.

To which purpose I haue
made choyce of this place of
Scripture, in which this matter
(as you see) is at large descri-
bed, with many necessary cir-
cumstances needful to be known
and learned of euery one of vs.
For heere the second comming
of Christ is reuealed to Saint
Iohn in a vision from heaven, e-
uen in that manner, in which the
Lord Iesus will himselfe come
at the last day: For these five

The summe
of this
Scripture.

The parts
of the text

The per-
son of the
Iudge.

²
Who shall
be iudged.

Verles containe in them a liuely
and Heauenly description of the
second comming of Christ to
Iudgement, with all the circum-
stances belonging to the same.

For first, if you would know
with what Maiesty, Power, In-
tegrity, Seuerity, and Terroure,
this great Iudge will come, you
may see the person of the Iudge
described in the first verse of this
pretent Text.

Secondly, if you would vn-
derstand what persons must bee
cited and summoned, who must
appeare. Saint Iohn saith here,
*hee Saw the dead both great and
small, stand before the Iudge :*
all that ever are, that haue been,
or shall bee vnto the end of the
World, must appeare before
the Throne of Christ.

Thirdly, if you desire to be
instructed after what manner
Christ

Christ Iesus will proceede in Iudgement: What shall be the Euidences and the Witnesses: What Iury shall passe vpon euery man and woman: The Holy Ghost tells vs, that *the booke shall bee opened*, that God will iudge euery man by his owne conscience; for that shall giue euidence, eyther with or against him, eyther to excuse or to accuse him in that day.

Fourthly, and lastly, if you would know what shall bee the final end of all men, you may here perceiue that they whose Names are written in the Booke of Life, shall bee *Blessed*; But Death and Hell, and Sythan; and all vngodly sinners shall bee cast into a Lake of Fire and Brimstone for enermore; which is the second death.

4
The issue
of the
Iudgment.

Now hauing seene the meaning of the Text, let vs come to speake of the seuerall points, one by one in order.

I saw a great white Throne, &c.

THis Verse containes in it a notable description of the Iudge himselfe. And whereas *S. Iohn* saith, *he saw a great white Throne*; that is, Christ Iesus reuealed it vnto him in a Vision, the manner of his second coming to Iudgement; and with all, commandeth him to write it in a booke, for the comfort and instruction of his Church and people for euermore.

Dott.

Here then wee may note the great care and loue of Iesus Christ towards his poore Church and people, that hee would not haue them ignorant

of

of his second coming to iudgement. But he doth make it knowne to his Disciple *John*, and bids him record it in the booke of God, that so no man might be ignorant of it: but rather might prepare himselfe by true and vnfeyned repentance, to meete the Lord in the Clouds.

Surely the knowledge of Christs coming to iudgement is most necessary. This Doctrin of *General Iudgement* was one of those fixe principles that were taught in the Primitive Church by the Apostles themselves, as one of the most necessariest points to be knowne of a Christian. There is no one truth in the Scriptures more vrged both in the Old and New Testament, then this of the *last Iudgement*. As a Doctrine that aboue all others is most effectuell to awa-

Doct. 1.
The know-
ledge of
the last
Iudgement
necessary.

ket men out of their deepe secu-
 rity, to worke mens hearts to a
 keuerent feare and awe of that
 Maieſty before whom they muſt
 one day appeare, to giue vp
 their laſt account. See the ef-
 fect of this in Paul, who Conſi-
 dering the terrours of the Lord,
 how did this prouoke both him-
 ſelfe and others to all reuerence,
 and feare of that dreadful Ma-
 ieſty. See this in the Prophet
 Iſaiah, who when he heard of
 the Iudgement to come, My ſoul
 trembled, my lips ſhook, and
 I ſtammered, and I entered into my ſilence.
 See this alſo in David himſelfe,
 My fleſh trembleth for feare of
 thee, and I am afraid of thy
 Iudgements. See this likewiſe in
 Noah, of whom it is recorded,
 that when the Lord had fore-
 warned him of the Iudgement
 that was to come, albeit it was

2 Cor. 5. 11

7. Bo C
 word of I
 to eghel
 ſut oth
 Heb. 10.
 . y. 11. 10. 11

Pſ. 119. 120

not

not nigh, but an hundred and twenty yeeres to come: yet was moued with Reuerence of that God, that had threatned that Iudgement; and was moued to yeeld vp all obedience to that duty required, in framing the Ark. ~~And what Doctrine can bee~~
And what Doctrine can bee more needfull and necessary for these dayes and times wherein we liue, vpon whom the end of the world is come, wherein there are to many Scoffers against it, and so many forgetfull of it: yea, the ignorance and want of due consideration of this day of Iudgement, the Scriptures make the ground indeed of all sinne. For as it was in the dayes of ~~Ab~~ *Ab*, They eate, they drinke, they planted, they builded, neuer dreaming of the Iudgement that was so nigh at hand, vntill the day

they came vpon them as a snare:
 See this likewise in those foolish
 Virgines, that slumbred and
 slept, and prouided not for the
 Comming of the Bridegroom.
 And what was the cause why
 that euill Seruant in the Gospel,
 fell to eating and drinking, and
 beating his fellow Seruants, but
 that hee put from him the
 thoughts of the returne of his
 Maister.

Wc.

Oh how should this when
 cause euery man and woman
 by all meanes possible to fit and
 prepare themselves for this
 Iudgement, that they may be
 able to stand before the Sonne of
 Man.

Now there are two things prin-
 cipally that hinder this prepara-
 tion in Gods Children for this
 day: The first Securtie, or a
 carelesse putting off of this day
 of

of accompt, that the Maister will not come yet, and that they haue yet time, and time enough to provide for their reckoning and accompt; though for a time they powre out their hearts to all manner of dissolutenesse and prophanesse.

The second hinderance that keepe men from the thoughts of this Iudgement to come, are the cares of this present life, and the immoderate loue of the world, these things make men forget the life that is to come: Mens present felicity doe so affect them, that they dare not thinke of another life. Whereas, did men consider that even *this Night* their Soules might be fet from them, how would they Husband their time, and make it their chiefest Care to make their reckoning and accompt straight, against the day

Luke 12.

day of reckoning come.

I
Great
Throne
described
by two pro-
perties.

2
Doctr. 2.
Christ
comming
with great
Glory.
Mat. 25. 31

Now concerning the Vision, Saint John saw a Great white Throne: he saw a Throne set, and this Throne is described by two properties: First, a Great Throne; Secondly, a white Throne. The first shewes the wonderfull Might, Majesty, and Power of the Iudge, the second shewes the Purity, Integrity, and Vprightnesse of the Iudge, and both set out vnto vs, the wonderfull Majesty and glory in the which the Lord Iesus shall come, and appeare at the time of that his Second appearing, when he shall Sit upon the Throne of his glory. And then shall we see the Son of of Man comming in the Clouds with power & great glory. Glorious shall the Lord Iesus be at that day, not onely in his owne person, and attendants, being ac-

compa.

companied with all his holy Angels, but also in the administration of Iustice, and Iudgement, both in respect of the glory hee will bestow vpon the godly, for now shall he come to be *Glorified in his Saints*, and made *marvelous in them that beleene*. So for the administration of Iustice against the wicked, vpon whom he shall now get himselfe a greater name, then he did vpon *Pharaoh* and his Hoast, who now beholding the *terror of the Lord* shall cry to the Mountaines to fall vpon them, and to hide them from his presence, whom they are not able to indure.

The Scriptures set out the Maiesly and glory of the Son of God, at his second appearing in diuers particulars: First, that he shall come *with all his holy Angels with him*. Secondly, that he

2 Theſ. i.
10.

Reu. 6.

Math. 24.

2Thel: 1.7

Mat. 24.29

2Pet. 3.10

hee shall come with Power,
 and great Glory. Thirdly, that
 hee shall come in the Clouds,
 which shall be as a fiery Chariot
 to carry him with admirable
 Swiftnesse. Fourthly, by his
 Harold, an Ark-angell making
 the way by the sound of a Trum-
 pet, which dust and ashes shall
 heare, I meane the dead bodies
 of men turned to dust and ashes,
 shall now arise and come to
 Iudgement. Yea, such shall be
 the glory of his comming at this
 time, as that the very Heavens
 shall be shaken, and shall passe a-
 way with a noyse, and the very
 Elements shall melt away with
 heat. Consider wee but the
 glory of Earthly Princes going
 vnto their Parliaments to make
 Lawes, or of their Iudges, who
 when they goe to put the same
 in execution against malefactors
 With

With what Maieſty, Pompe, and Glory goe theſe, how are they attended, how are they admired and honoured? All theſe are but baſe and vile in Compariſon of the excellency, Maieſty, and glory where with the Lord Ieſus, the Iudgo of all the world ſhall come, and appeare at this day.

Here then wee ſee a manifold difference betweene Chriſts comming in the fleſh, to be a Mediator and a Redeemer, and his ſecond comming to Iudgement. His firſt comming was in meekeneſſe, baſeneſſe, and great humility; but his ſecond comming ſhal be with Maieſty, power, and great glory. And ſurely it makes much for the comfort of Gods poore children, that though here they be in want, in miſery, and pouerty, yet they ſhall

Uſe.
Shews the difference betwixt Chriſts firſt and ſecond comming.

(shall bee made partakers of this glory of their head *Christ Iesus*.

Vse 2.

Secondly, it serues to astonish all hard-hearted sinners, which contemne Christ and his poore members: Christ will at last manifest his power in their iust condemnation. Such as wil not now stoupe vnto him, that he might raigne ouer them by the Scepter of his Word, and heare that still voyce of his in the Ministry of the same, shall neuer be able to abide the brightnesse of his coming, nor to heare that terrible voyce of his, when he shall exalt himselfe in Iudgement to the euerlasting confusion of his enemies.

Vse 3.

Seeing the person of the Iudge is of such endlesse power and glory, of such wonderfull Might and Maiesty: this must humble all men, when they
com

come to stand in presence of so great a Person as we doe when wee come to heare the Word preached and taught, to receiue the holy Sacrament.

If wee were to come but into the presence of an earthly prince, how carefull and circumspectly would wee behaue our selues, to doe nothing vnbeleeming the presence of so great a person. This is the great care men haue when they come into the presence of an earthly Iudge, to put off their Hats, and to shew all tokens of reuerence. And yet it is a wonder, to see how vnreuerently men and women come into the presence of the Euer-liuing and most high God; into the presence of the great Iudge of Heaven and Earth, the King of Kings, and Lord of Lords. When wee come to pray, or to
C sing

sing Psalmes vnto God, how vn-reuerently do some sit with their hats on? Would any man do it in the presence of an earthly Iudge, or a mortall presence? Surely, it is an vnreuerent behauior, to sit couered, eyther when we speake vnto God by prayer, or when God speaketh vnto vs in his Word.

And last of all, this may serue for matter of singular comfort and consolation vnto the godly, that Christ shall appeare thus gloriously in Iudgement, for this assures them that they shall participate of the same glory with their Head. Indeed now Gods Church is many times black and deformed through affliction, it appeares many times without any appearance of any excellency or beauty at all: The world sees no glory or excellency at all in them,

them, no nor they many times
perceiue not their owne happy
condition. But now when Christ
shall appeare thus glorified, they
shall then appeare with him in
glory. Let vs then my brethren
walke by faith, and not by sight,
not looking after either our
owne, or other mens present
condition what we are; but ra-
ther what we shall be when the
day of refreshing shall come.

White Throne, &c.

2

White
Throne.

Doct. 3.

The inte-
grity of
Christs
Iudgment.

SEcondly, this Throne of Christ
Iesus is called a *White Throne*.
Now this *White Throne*, it
betokeneth purity, beauty, sincer-
ity, and integrity. And there-
fore it sheweth that Christ Iesus
the Iudge of the whole world,
will iudge all causes, and all
persons vprightly, sincerely,
and iustly: no cruelty, nor inu-

C 2

stice,

Gen. I. 18.

Justice, nor wrong will hee doe to any creature, but will proceed most sincerely with all integrity. Indeed, iudgement in this world many times swarueeth greatly: sometimes the Iudge is not able to search into the depth of the cause: sometimes for feare hee dareth not doe Iustice, sometimes for fauour hee is with-holden, sometimes bribes blind his eyes, and peruert the right sentence. But it shall not bee so with this Iudge of the whole world: His sentence is a righteous sentence, hee will iudge according to truth: hee is able to finde out any cause, and will examine it to the bottome: hee feareth no mans person, he will not be moued with a fauour to conceale the truth. And as for rewards, he contemnes them all, it is far from him to deale vniustly; therefore
no

no doubt he will proceed according to Iustice.

Wee know that the Iudgement of God is according to truth, saith the Apostle: Againe, Thy Throne O GOD is for euer, the Scepter of thy Kingdome is a righteous Scepter, thou louest righteousness and hatest iniquity. And to this is to be referred that of the Prophet Daniel, who saith, that this Iudge shall sit upon a great white Throne: Therein alluding to the very Throne of Salomon, but infinitely more glorious, which place of Daniel, and this likewise of Saint Iohn doth betoken the vprightnesse, purity, and integrity of the Iudge, and of this iudgement: When every secret thing shall bee brought to Iudgement. As Salomon sayth, and when Hee shall lighten all things

Rom. 2. 2.

Heb. 1. 8.

Dan. 7. 9.

Eccle. 12.

things that are hid in darknesse
and make the Councels of all
hearts manifest: when there shall
bee no bribing of Iustice, plead-
ing of Lawyers, or saluing vp of
bad causes with Silver and Gold,
no Sanctuaries or priuiledged
places to fly vnto for succour, but
euery person must now receiue
according to his workes. And
therefore woe now to the Hypo-
crite, woe now to the Murthe-
rer and shedder of blood, woe
now to all hard-hearted and im-
penitent sinners, that can now in
this life shift off Iustice, and es-
cape the iudgement of man, that
breake the Net and escape, and
none dare to controule them:
what will become of such at this
day, when they shall stand belly-
naked before this Iudge; before
Men and Angels; yea, before
all the world, then Indictments
read

read against them for the same.
Is it such a shame to do pennance
openly in a Congregation for
one particular fault, when the
punishment is inflicted vpon a
man for his amendment, when
men shall pittie this man and
pray for him? O what terrour
will this bee vnto all wicked and
vngodly men and women in this
day, when they shall now in this
day be charged with all their
sinnies before this Iudge, before
Men and Angels, yea, before all
the world, not for their amend-
ment, but to their viter confusi-
on and cuerlasting destruction;
when none shall pittie them, no
heart shall lament for them, but
all shall reioyce at their righteous
Iudgement.

This serueth for the comfort
of Gods people in this World:
we see oftentimes the righte-

U/ I.
Serues for
matter of
comfort

vnto the
godly.

ous cause is troden vnder foote,
mens lands and liuings are detaine-
d, and taken from them by va-
righteous Iudges, and that vnder
colour of Law. Well, let men
haue patience, & know this, that
there will come a day, wherein
there shall be iustice & true iudge-
ment done vnto them. Here thy
cause shall be heard, it shall be right-
ed, for Christ Iesus will be a
righteous Iudge for the poore, the
fatherlesse & the Widow. Again,
wee see how the members of
Christ, which make conscience of
sin, and are carefull to heare the
Word, and to walke according-
ly, that such be disgraced and
despised of the world. Well, let
vs learne here to possesse our
soules with patience: for there
will come a day of reckoning,
when as our righteous cause will
bee heard, and wee shall haue ius-
tice,

stice, and all the contemners of the Lord Iesus, and persecutors of his poore members, shall feelee the smart of it. What a comfort were this to a poore miserable man oppressed by Tyrants, hauing a long time layne vnder vile asperſion, as *Ioseph* reputed for an Adulterer, and suffering imprisonment for the same; to haue his oppression come to light and he deliuered; to haue his innocency known, and he iustified: oh then what will the comfort of these be, that shall thus at this day before men and Angels, yea, before all the world, be set free and at liberty from their oppressions, and wrongs they haue so long a time laine vnder, and cleared from those censures, and asperſion, that by the gracelesse world hath beene layd vpon them.

Secondly, this may perswade the

Use. 2.

the godly in their sharpest sufferings, and greatest wrongs and iniuries they can meete withall heere in this world, to possesse their soules with patience, and to take heed of reuenge: but rather to commit all to Christ his righteous Iudge, that iudgeth righteously. Obserue we the rule concerning this Iudgement day:

Eccl. 3. 16

When thou seest in the place of Iudgement wickednesse, and iniquity in the place of Iustice: thinke in thine heart, surely God will iudge the iust & the wicked, for there is a time for every purpose and worke. And againe, *When*

Chap. 5. 7.

thou seest oppression of the poore, and the defrauding of Iudgement and Iustice, be not astonied at the matter, for he that is higher then the highest, regardeth it.

There is nothing in all the world doth proue more certain-

ly

ly the Iudgement day then the iniustice of the wicked world, for thus may we reason, will the Lord thus certainly punish the wicked, and recompense the iust, this being not alwaies heere in this life, certainly it must be at the day of iudgement: Thus reasoneth the Apostle Saint Paul, shewing that the afflictions of the beleewing *Thessalonians* was an evident Signe of Gods righteous iudgement, in which iudgement day Tribulation should be rendered to them that troubled them, and to them that now did suffer, Rest should be ginen. Vpon this very ground exhorteth S. Iames thus, Be ye also patient and settle your hearts, for the coming of the Lord draweth neere. As if he should haue sayd, doe not faint, neyther be out of heart, that ye are now oppressed by the

2 Thes. 1. 5
6, 7, &c.

311.079

311.079
Iam. 5. 7.

the men of this world, but waite the appointed time, as the Husbandman the weekes of harvest, till the coming of the Lord be, vntill which time the full recompense of righteousness is neither giuen to the righteous, nor the deserved Iudgement rendered vnto the wicked.

*Pse 3.
Pro. 11. 18.*

live.

Thirdly, this giues vs to see the truth of Salomons words, *The wicked worketh a deceitful worke,* then the which, what greater deceit, then to perswade themselves, that though they live after the flesh, yet they shall not die; and that they may sowe iniquity and yet looke to reape happines, that men may despise Gods bounty and grace, which he rendereth vnto them in his word, & yet looke to taste of his mercy after death, that they may al their life time walke the broad way that

that leadeth to destruction, and yet at last ariue at the happy port and Hauē of blisse and happines. Whereas it is a most sure and grounded truth that of the Apostle, *That he that soweth to the flesh, shall of the flesh reape corruption, but he that soweth to the Spirit, shall of the Spirit reape Life everlasting. And without holinesse no man shall see the Lord.*

Gala. 6. 7.

Heb. 12. 14

Fourthly, seeing Christ Iesus, the Iudge commeth thus with might and Maiesty, not as a Saviour or Mediator, but as a Iudge: It must admonish all men and women now to repent and turne vnto God in the time of mercy: *To seeke the Lord while hee may bee found, and call vppon him while hee is neere. Now while wee liue, Iesus Christ commeth vnto vs by his Ministers,*

Vse 4.
For instruction.

Esa. 55. 6

Note well

1 Cor. 5. 10

sters, as a Sauour to saue our Soules, in mercy to bring vsto Repentance. But after this life he will no more come as a Sauour, or a Mediator, but as a mighty Iudge full of *Maiesty*, full of *Might*, *Power*, and *Glory*. And therefore looke how men dye, so shall the Iudge finde them. If thou dye in thy finnes, and doest not repent, and seeke for pardon at the hand of the Iudge, whilest thou liuest here, there is no hope of mercy after death. For how death leaueth thee, so shall iudgement finde thee. *Caine* dyed many thousand yecres agoe, and *Iudas* in their sins: so shall the last day finde them. For after death there is no mercy but iustice and iudgement, when euery man shall receiue according to his workes.

And

And one sitting thercon.

NOW who this is, which fate
vpon this *Great White*
Throne, you may see in the *Re-*
uelation of *Saint Iohn*, the foure-
teenth chapter, and the foure-
teenth Verse, *I saw a White*
Cloud, & one sitting on it like the
Sonne of man, hauing on his head
a golden Crowne, and in his hand
a sharpe Sickle. So that wee see
that it is the *Sonne of man*, e-
uen **CHRIST IESVS**, God
and Man, that shall be the Iudge.
And so doth *Saint Mathew* call
him: *When the Sonne of man com-*
meth in his glory, and all his ho-
ly Angels with him, then shall
he sit vpon the Throne of his glory.
And againe, hee entitles him by
the name of a King; *Then shall*
the King say to them on his right
hand,

The per-
son of the
Iudge de-
scribed.
Reu. 14. 14

Doftr. 4
Christ the
Iudge at
the last
day.

Mat. 25. 31

Ver. 24.

2Cor. 5. 10

Ioh. 5. 22.

band, &c. This is taught by the Apostle, *We must all appeare before the Iudgment seate of Christ.* And againe, *The Father iudgeth no man, but hath committed all iudgement to the Sonne.* Not that the first Person in Trinity, or the third is excluded from this iudgement; but appropriating this iudgement to the Second person the Lord Iesus Christ, who in a visible forme according to his humanity, shall execute the last iudgement vpon all flesh.

Quest.

1Cor. 6.

Answ.

Y

But how is it sayd that *the Saints shall iudge the World?* That place of the Apostle and the like is to be vnderstood as *Assessois*, as such as shall giue assent, or approue of that iudgement of that most righteous Iudge, to whom shall bee giuen at the last day that honour, to
fit

first as Iustices on the bench by the Iudge to approue of his righteous iudgement. Againe, the Saints shall iudge the world as members of that head which is the Iudge.

Now the administracion of the last iudgement is layd vpon the Sonne for diuers respects.

First in regard that he was the person that was the Redeemer of the world, and was himselfe iudged in and by the world, it is therefore expedient that hee should shew the *Power* and *Glo-ry* of that his Humanity in being the Iudge of the world.

Secondly, in regard of his Church, who yet haue seene on-ly his *Humility* to their Iustification, so they may at last behold his power and glory at his second appearing to their glorification.

Reasons
why Christ
must be
the Iudge.

1

2

D

And

And lastly, that in this last act of his he might fully accomplish that his kingly office, and then deliver up the Kingdom to God the Father: No more to rule and gouerne them by his Magistrates and Ministers, as now hee doth for the gathering together of his Saints, and for the perfecting of Christs Body, and to nourish and cherish them by his Word and Sacraments, since the Lord himselfe, the *Lamb* in the midst of the Throne shall bee all these vnto them.

True it is, that our Sauour Christ is *King*, *Priest*, and *Prophet*; a true Prophet, in whom was contained all the secrets and whole counsell of God: A true *high Priest* whose Sacrifice alone was able to paraway the finnes of the whole world. But when he comes on the Throne of

his

his Ministry, to iudge the quicke
and the dead, he shall not come
as a Priest or Prophet; for these
Offices of Christ are finished.
For his prophetical Office, hee
hath sufficiently reuealed the
whole counsell of God his Fa-
ther to his Church and People.
First by his holy Prophets, then
by himselfe; after by his Apo-
stles and Ministers. And there-
fore seeing that his prophetical
Office is finished, hee calles not
himselfe a Prophet, but a King.
Again, Christ Iesus our Priest, ha-
ving once for all offered vp that
Propitiary Sacrifice for the sins
of all the Elect, now his Office
of a Priest is likewise finished; &
this Sacrifice must bee no more
iterated and repeated. But now
he cometh as a King, in all wa-
rest and glory. For though his
Prophetical and Priestly Office

afford
man first
ever to the
afforded
sacrifice
ad hanc
dignam
vultu

be accomplished : yet his Princely Office is not finished, but shall in a speciall manner shew it selfe at that day, and Christ Iesus the Iudge of quicke and dead, shall beginne to manifest himselfe to be a King of all Nations, to men and Angels. Now shall he shew himselfe to be King of Kings, and Lord of Lords, full of all Diuine and Heauenly power and glory.

Christ's
first coming was
in humili-
ty, second
shall be
with much
glory.

When our Sauour Iesus **CHRIST** lived on earth, hee came in misery, very base and lowly; every child durst looke him in the face. Then euery base fellow, euery sinfull wretch durst mocke him and spit in his face. *Herod* and *Pontius Pilat*, and the rabble of the Iewes durst then vse him at their pleasure.

But now Hee shall come as a King, full of Maiessty and glory,

glory, guarded and attended
vpon with many thousands of
heavenly Souldiers, euen all
his holy Angels, and then hee
will make *Herod* and *Pontius Pi-
late*, yea, the greatest Kings and
Monarchs to stoope. Nay then
all his enemies shall tremble and
quake, *Zach. chap. 12. ver. 10.* and
not dare to open their mouthes
against him.

This may serue then in the first
place for matter of singular com-
fort and consolation vnto the
godly, who may reioyce in this,
that Christ their Sauour and
Redeemer, shall be their Iudge,
they neede not feare the Iudge,
nor any hard Sentence that hee
will pronounce against them at
that day, since the Iudge is
their Sauour, their Redeemer,
their Brother, their owne flesh,
yea, their owne Head.

Use 1.

Iob. 19. 25.

The consideration of this made
 Iob to hold vp his head, and in
 the middest of all his miseries to
 conceiue some hope; *I know that*
my Redeemer liueth, goe tell my
Brethren (saith Christ) *that I am*
risen againe: Words of ioy and
 comfort, a Redeemer, a Brother;
 Why should the godly feare,
 when they are to deale with such
 a one? who would feare, or que-
 stion the dealing of such a one?
 what Wife would feare her lo-
 uing Husband to heare and to
 iudge her cause? shee neede not
 to doubt, but that the matter will
 goe well with her: Her most
 deare and loning Husband shall
 both heare, and iudge, and a-
 ueng her cause. Let all Gods
 people then comfort themselves
 in this, the consideration of their
 Iudge; It is hee that was iudged
 for thee on Earth, and redeemed
 thee

thee with his owne blood, and
and hath euer made intercession
to God his Father for thee, that
is, to be thy Iudge.

Secondly, what a ground of
terror may this bee to all wic-
ked and vngodly sinners, that
liue in sinne, to see him come in
that wonderfull Maiesty, to be
their Iudge, whom they haue
condemned, whose members
they haue persecuted, and whose
Word and glorious Gospell they
haue not regarded, but troden
vnder foote: for hee shall come
with a sharpe two-edged Sword
to cut them in peeces, and a con-
suming fire to burne vp all vn-
godly sinners.

Surely, the consideration of
this, that Christ shall bee the
Iudge, may daunt the hearts, and
strike terror into the soules of all
wicked and vngodly men, *They*

D 4

shall

Use. 2.

Note.

Heb. 12.
vlt.

shall for him whom they haue pierced, saith the Prophet; euen him against whom all their villanies, and wickednesses haue beene committed. What a fearefull Sentence may such expect from Christ at this day, he is a Iudge that will iudge righteously, from whom there is none to appeale to, and because it is he whom they haue reiected, contemned and despised: him whom they would in no wise suffer to rule and raigne ouer them, but haue walked stoutly, rebelliously, and stubbornly before him, what can such looke for, but to be hewen asunder, and cast into viter darke-nesse.

Oh consider this betimes yee that put from you the thoughts of this Iudge, and of this iudgement, for as a Snare shall it come

come one day vpon all that are
on the earth: take heed of abu-
sing his patience and long fuffe-
ring any longer, why shouldest
thou thus treasure vp vnto thy
selfe wrath against the day of
wrath? thou thinkest it will goe
hard with *Caine*, *Saul*, *Pilat*,
and *Iudas* at this day, and why
not with thee, if thou remain-
est disobedient, and tramplest
vnder foote the Blood of the
LORD IESVS that is now
offered vnto thee in his Gos-
pell?

From whose Face fled, &c.

NOW in the description of the
Iudge, it is further added;
that from the face of this Iudge,
both *The Heauen and the Earth*
flie away: And this doth shew
the wonderfull seuerity of this
great

Seuerity
of the
Iudge de-
scribed,

great Iudge of Heauen and Earth. Wee know that men flie those things that they feare and dread: So heere the Heauen and Earth so feare the glorious presence of Iesus Christ, the great Iudge of the whole world, and seeke to hide themselves, that they may not appeare before him. This flying of the Earth and the Heauens, and hiding themselves that they dare not appeare in the presence of *Christ*: doth shew the wonderfull Majesty, and the great seuerity and terrour of *Christ Iesus* the Iudge.

Obiect.

But the Heauens and the Earth are voyd of sense, they are great and mighty creatures: Againe, they bee very goodly and beautifull creatures, besides all this, they neuer committed any sinne: how com-meth it to passe then, that they shall

shal fly and hide themselves from
the glorious presence of the Son
of God: *thou shalt see him*

Answer: They neuer sin-
ned indeed, but yet the sinne
of man is of that force, that it
hath infected both the earth we
tread on, and the Heauens o-
uer our heads, many thousand
miles about vs, yea, all Creatures
for mans sinne are subiect to va-
nity. Oh then, see how mon-
strous a thing sinne is in the sight
of Almighty God: what a vile
thing, that the contagion and
infection thereof should hurt and
infect the whole Heauens; and
make them that they dare not a-
bide the glorious presence of
God their Creator. Oh, should
we not then abhorre sinne as the
vilest thing in the world? Wee
are afraide of the Plague, because
it infecteth and killeth mens bo-
dies:

Ans.

Rom. 8.

dyes. But the plague of Sinne is a thousand times more to bee abhorred and fled from; seeing it poysons and infects both body and soule; and is so contagious, that the creature is afraide to behold the face of the Sonne of God.

Obseru.

Seeing both Heauen and Earth shall fly and perish from before the glorious presence of CHRIST IESVS, Nay, they shall burne with fire, as Peter saith: 2. Pet. 3. 10. 11. All our goodly houses, all our Gold and Siluer, and costly apparell shall be burnt with fire: this may teach vs moderation and sobriety, in the vse of Gods creatures, what folly is it to spend all that a man hath to build a stately house; and yet in the end it must bee consumed with fire, and become nothing else but fewel

fewell for the fire: *Is to be*

Secondly, seeing the heaven & the earth, these great and mighty Creatures, these beautifull and excellent workes of Gods hands, which have no sence, nor feeling, nor neuer sinned: shall flye before the Sonne of GOD, as being not able to endure his presence: Alas, what shall wicked and hard-hearted sinners doe? what shall become of the vile wretches of the World, which live and delight in sinne? *Where shall the ungodly and sinners appeare?* what will become of all ignorant soules? what will become of the Blasphemer and Adulterers? If the Heavens and the Earth, these great and glorious creatures which sinne not, shall not be able to stand in his presence, Then, I say, what will become

Obfer. 2.

become of all prophane and w-
godly sinners? Alas, they shall
be such at their wits end, not
knowing in the world which
way to turne them; nor where
to flie for succour? where shall
they seek for refuge, when as
the Iudge himselfe is their con-
emy? who dares plead for them?
dare any Saint or Angell? No,
no: No Saint nor Angell dares
open his mouth to speake one
word in their behalfe; neither can
any creature deliuer them from
the dreadfull vengeance of this
terrible Iudge.

The Scripture in diuers pla-
ces sets out vnto vs the severity of
the Iudge at the time of his com-
ming, especially against the wic-
ked & hard hearted sinners. By
that Thunder that shall be heard
from heauen, by the voice of that
Arkangell, as it were the Har-
rold

rold that shall goe before Christ,
 by the sound of a Trumpet, by
 the Iudgement it selfe that then
 shall passe vpon the wicked, Go
 yee cursed into euermlasting fire
 prepared for the diuill and his an-
 gels, &c. By that fire that shall
 goe before Christ, O, God shall
 come, and shall not keepe silence:
 A fire shall deuoure before him,
 and a mighty tempest shall be mo-
 ued round about him. And againe,
 Hee shall come in a flaming fire,
 rendring vengeance, &c. By that
 shame and contempt that shall
 light vpon all the vngodly in that
 day. And many of them that
 sleepe in the dust of the Earth shall
 awake, &c. Some to shame and
 perpetuall contempt. By the to-
 tall discouery of all the euils they
 haue committed, These things
 hast thou done, &c. By the paine
 and horiour they shall suffer and
 vndergoe,

Mat. 25.33

Pla. 50.3.

2 Thel. 1.8

Dan. 12.2.

Pla. 30.21.

Rom.2. 9.

Math. 25.

vndergoe, Tribulation, anguish
and sorrow shall be upon the Soul
of euery one that doth euill. By
the Companions, The wicked
shall haue after this life euill
dinell and his angels, &c.

Verse 11, *And I saw the Dead
both great and small.*

THus haue you heard the
person of the Iudge de-
scribed by his wonderful
Maiesty & power, wherewith he
will come to iudgement; and all
by the great seuerity and terrou
that shall astonish both the Hea-
uen and the Earth, and make
them to flye from before his
presence.

The persons that shall appear in judgment.

Now in this Verse, and the
which followeth, is declared
who they bee that shall appear
before this great Iudge: Name

19, I saw the dead both great and small, &c.

Secondly, the evidences that shall be brought in, and what witnesses shall be produced, either to excuse, or accuse, in these words, And the Bookes were opened, &c.

And I saw the dead both great and small, &c. Before wee come to speake of the words, here may a question arise: Namely, How this can be true that Saint Iohn saith, Hee saw the dead both great and small: For wee beleue that Christ Iesus shall iudge both quicke and dead, not onely the dead, but the liuing: and Paul saith, Wee shall not all dye, but we shall be changed. They that be liuing at his comming. Then how doth this place agree with them, seeing S. Iohn saith heere, He saw the dead: Heere is none

Quest.

1 Cor. 1. 19

E

spoken

spoken of, but the dead, no mention of the living.

Answer: Saint Iohn sayth, that Hee saw the dead; Not that he saw not the living too: For he saw (no doubt) both quicke and dead stand before God. But hee speaketh heere, onely of those, of whom there might be some doubt. For if the Dead, and they which haue beene rotten so many thousand yeares, shall appeare, and stand before God: How can wee thinke that any of the living shall bee wanting? If they which haue beene dead for fixe thousand yeares, and are turned to ashes, shall be brought to iudgement, then (no doubt) they which bee found living, when Christ shall come to iudgement, shall appeare before him likewise: So then it is euident, that although

Saint

Saint Iohn speake h heere onely
of the Dead, because there might
be most doubt of them, yet hee
law in a vision, all men both
quicke and dead stand and ap-
peare before the Iudge, and be-
fore this Throne.

I saw the Dead, &c.

THe instruction we are hence
to obserue is, that the bo-
dies of men howsoeuer turned to
dust and ashes, shall one day be
quickned and raised vp. to life a-
gain. This is confessed by Han-
nah in her Song, The Lord kil-
leth and maketh alieue, bringeth
downe to the grave, and raiseth
vp. I am sure (saith Iob) that my
Redeemer liueth, and that I shall
stand the last day on the Earth,
and though wormes destroy my
body, yet I shall see God in my

E 2

flesh.

Doctr. 5.

Men shall
be raised
out of the
dust at last.

1 Sam. 26.

Iob. 19. 25.

Esa. 26. 19

Wesb. So Esay, *The Dead shall arise, awake, and sing, yee that dwell in the Earth.* So that we see, that the dead bodies of Gods children doe not perish, they are not cast away and lost when they dye, but they shall rise againe. They shall bee purified and made glorious bodies; and they shall stand in the presence of the Lord Iesus Christ, and shall see his glory. And therefore let vs not thinke, that when death commeth and separateth the Soule from the body, that then the body doth perish, and is cast away: No, no: it shall rise againe; it is but layd in the graue, as in a sure Chest; and there is at ease, and lyeth asleepe, as on a bed of Downe. But when Christ Iesus shall come to iudgement, it shall rise againe. For we must know, that
 euery

euery true beleeuers is made a member iof Christ. And not onely our soules are vnited to Christ, but euen our dead bodies, when they be layd in the graue; they still remaine the deare members of his Mysticall Body, and therefore shall not perish, but rise againe to glory. And for our further confirmation in this point of Resurrection, let vs see how it is confirmed to vs by other Testimonies of the Holy Scriptures: as that of *Daniel*; *they that sleepe in the dust shall awake: some to euerlasting life, and some to euerlasting shame.* And the Lord God by the Prophet *Hosea*, doth make vnto his Church this gracious promise; *Hosea 13. 14. I will redeeme thee from the power of the graue, I will deliuer thee from death; Oh death, I will be thy death; oh graue*

Resurre-
ction pro-
ued.

Dan. 12. 13

E 3

I will

Iohn. 5. 28

1 Cor. I 5.

52.

Phil. 3. 22

I will be thy destruction. This is cleared by the Testimony of Iesus Christ himselfe. The houre shall come, in the which all that are in the Grave shall heare his voyce, and they shall come forth: And they that haue done good, shall goe into the resurrection of Life; and they that haue done euill vnto the resurrection of condemnation. This is taught by the Apostles of Christ Iesus in diuers places of their Epistles: As, Behold I shew you a Mystery: Wee shall not all sleepe, but we shall be changed, and that in the twinkling of an eye at the last Trumpe. And this is that which all of vs confesse to belecue, as one of the most principall Articles of our Faith: The resurrection of the dead: So that we see it is cleare, that the godly and the wicked shall both arise. But the ends of their resurrection

urrection are different, the one shall rise to life *Eternall*, the other to perpetuall shame, and eternall Destruction: So that howsoever it shall bee a ioyfull day to the godly, that haue the sting of *Death* taken away from them through *Christ* his death, yet the wicked shall haue no benefit by it; and therefore vnto them it cannot properly bee called a *Resurrection*; no more then the taking of a Malefactor out of prison to bee executed, can be called a *Delivery*. But it shall be with the godly and the wicked at this day, as it was with *Pharaohs* seruants: *Genesis* 40. both of them were taken out of prison, but the one of them to be restored to his Office, to minister before the King, but the other to be executed, and put to a cursed death: Even so

Phil. 4.

shall it bee with the godly, and the wicked at the last day : Both shall arise out of their graues as out of a prison; but the one to be *euert with the Lord*, ministering prayes vnto him for euermore : the other to bee banished from his presence, and cast into euermore lasting condemnation. For vnto them alone is the resurrection a benefit, where remission of finnes goes before : as wee are taught in the Creed.

Eze. 37.

Now there are many grounds for this truth, the maine ground of all is the Word of God, wherein wee haue a Cloud of Testimonies clearing this truth. The vision of *Ezekel*, when hee saw a field full of Dry bones, these receiued at Gods Commandement Flesh and Nerues, and life. So *Paul*, *We which were alieue & remaine vnto the coming of*

of the Lord, shall not prevent
them which are asleepe. Christ

1 Thel. 4.
15.

himselfe hath vndertaken this
for his Church and Children.

This is the Fathers will which

Ioh. 6. 39.

hath sent mee, that of all

which hee hath given mee, I should

lose nothing, but should raise

it up againe at the last day. And

the Apostle Saint Paul is bold

to speake peremptorily, that

This Corruptible must put on

1 Cor. 15.
53.

incorruption, and this mortall

must put on immortality, as

poynting indeed at his owne

body:

And indeed the Scriptures

are cleare and plaine, for

the Confirmation of this Ar-

ticle of our Faith, our Resur-

rection againe from the dead.

Esay 26. 19. Iohn 5. 28.

1 Corinthians 15. 16. Act.

24. 15. Dan. 12. 2.

This

This must needs bee a great comfort to **G O D S** Children, when wee can say with *Iob chap. 19.* *I know that my Redeemer li- ueth, and that I shall see him with these eyes :* This same body shall arise, this very body for substance, though purged and clen- sed from sinne, yet the same for substance shall rise againe : And these my eyes which haue beene careful to seeke Christ Iesus, to behold his glory, to reade his blessed Word, to relieue the distressed members of Christ; that these my eyes shall see my blessed Redeemer, to my end- lesse ioy : and these mine eares which haue beene carefull to heare thy holy Word to saue my soule; they shall heare his sweete and blessed voyce, saying vnto me : *Come yee blessed of my Fa- ther.* For the bodies of Gods chil.

Children shall not perish, but shall rise to glory, and be made *Like vnto the glorious Body of Iesus Christ.* Oh how this should moue all men and women to vse their bodies well, to the honour of Christ Iesus; seeing hee will not let them perish, but will Crowne them and glorifie them for euer.

1 Cor. 15. 8

Secondly, this must needes be a fearefull terrour vnto all prophane and filthy sinners, who bestowed their bodies wholly in the seruice of sinne and Sathan: *They shall looke on him whom they haue pierced, and shall lament: Zachar. 12. 10.* For euen their dead bodies shall rise too; but how? to iudgement, to torment, and to burne for euer in the lake of fire and brimstone. Thou hast set open thy wanton and adulterous eyes, to behold vanity; thou

Vse. 2.

thou hast delighted to heare vanity, more then goodnesse; thou hast vsed thy Tongue to lying, deceit, swearing, &c. and hast runne to vaine sports, and pastimes on the Lords day, to the dishonour of Christ, to serue the Diuell, and thine owne lust: Know, O know that thy body shall one day rise againe to iudgement, to torment, to be cast into the *Lake of fire and brimstone.*

Luke 16.

Consider the rich Glutton, hee should bee a warning to all vngodly sinners. Hee gaue his body to all kinde of vncleanesse, pride, drunkennesse, &c. Hee haue his tongue to lying, swearing, and cursed speaking, and now is his body tormented, and would giue euen a whole world, if hee were Lord ouer it, for one drop of water, to coole his

his flaming tongue. Oh let him
bee a warning to all sinners, and
teach vs to vse our bodies well;
to looke to our eies, to our eares,
and to set a watch before our
mouthes, for feare lest weedis-
honour GOD by them, and
bring endlesse woe vnto our
selues. Well then, you see that
as it is an exceeding great ioy
to Gods Saints, that they shall
rise againe; so is it a terrour vn-
to the wicked; that they shall
Rise againe to iudgement: It
were well with the adulterous
man, with the drunkard, &c. if
their bodies might neuer rise, if
they might rot and perish in
corruption, and that their soules
might bee euen as the soule of a
beast, a vapour vtterly to be ex-
tinguished. But now there is
moe behinde, they shall one
day come to iudgement: And
there.

therefore Saint *Iohn* telleth vs in this place, that hee saw the dead both great and small stand before God. Euen our dead bodies must rise, eyther to honour, or dishonour; eyther to ioy, or to paine; to saluation, or damnation: And therefore it is necessary for vs to bethinke our selues of this betimes.

Vse 3.

Thirdly, this should teach vs that we mourne not immoderately for the dead, since when Christ comes againe, hee will bring vs againe with him: what though these bodies of ours taste of Corruption, they shall not perish in Corruption; But the Earth and the Waters, and the Fire it selfe shall giue vp a true accompt of all their dead they haue swallowed vp, and deuoured in the day of Christ.

Vse 4.

Fourthly, this should moue vs

ys with all care and diligence to get good assurance vnto our owne Soules, that these bodies of ours shall haue a glorious Resurrection in that day. See Paul, *I haue hope towards God, that there shall be a resurrection of the dead, both of the iust, and of the vniust.* And this made him indenuour to keepe a good conscience before God and all men, so should we liue as men wholly deuoted to God, whose we are in life and death.

Act. 24. 15
Verl. 16.

Both Great and Small: These words may admit a double exposition: For it may seeme thus; that by *great* and *small* is meant those that be great men growne, or else small Children; young and old, all must appeare. For wee see that many dye, euen little children; young infants of a span long; some againe dye full of

Who?

Great and
small.

they

27.42.35A
.31.119V

S. 00V

003.10310
11.11.11

of yeares. Well, both *great* and *small* must appeare, none shall be so young, or so little, but that *they* must stand before God, and none so great, or so strong, but they must appeare likewise. Secondly, by great and small may be vnderstood all sorts and degrees of men and women, great men, and great women, poore men, and poore women. All sorts and conditions must come to iudgement, as well the Prince as the subiect; as well the rich, as the poore begger: As though Saint *Iohn* should haue said, I saw all men that euer haue bene, or shall be to the end of the World; none shall be wanting: The rich and poore, young and old, high and low, married and vmarried, bond and free, all must stand before God. Oh, what a wonderfull assembly will this

this be, to see so many millions of Thousands : It is a great sight to behold an Army of men of a Thousand, but heere shall bee a thousand thousands, a number without number. Euen all men, women, and Children, that euer haue beene, or shall be, vnto the Worlds end : None shall bee wanting, the Rich, and needy, young and old, high and low, bond and free, all must stand before God: And therefore it is well called the day of the Lord, when all the off-spring of *Adam*, shall stand before God.

So that the instruction is very playne, that all must appeare in iudgement. High and low, rich, and needy, Noble and ignoble, all must then make apperance before the Lord IESVS in iudgement : The poorest Soule that euer breathed in this World,

F

shall

Doftr. 68

All must
appeare
before
Christ in
iudgement.

2 Cor. 5. 10

Heb. 9. 27

shall not be wanting when Christ shall come to iudgement. We must all appeare before the iudgement seate of Iesus Christ, that euery man may receiue the things he hath done in his body, whether they be good or euill. It is appointed for all men once to dye, and after death to come to iudgement. As men are sure to dye, so sure and certayne shall they come to iudgement after Death. It will not serue the turne as with earthly Iudges, the patty is Dead, for this iudgement Seate is set for the Quicke and the Dead. The Lord Iesus now for the manifestation of his Power, Truth, and Iustice, must bring euery one to iudgement.

Vse 1.

Seeing St. Iohn saw the Dead both great and small, stand before God, that is all sorts of men and Women, high, and low, rich, and

and poore, bond and free, all must appeare, and hold vp their hands at the Barre of this great Iudge. Surely, this ought to mooue all men, both great and small, rich, and poore, to make Conscience of their Liues, to repent of all their euill wayes, to turne to God by true Repentance; for you see here no Excuse will serue the turne, no a-noyding of this appearance, all must appeare, the very Diuels themselves, and all the damned Spirits must come to iudgement. *Tophet is prepared for the King;* the Iudge, the Gentle-man, the Rich man, if they be wicked, their riches shall not Excuse them, nor the poorest shall not be forgotten. Surely then if we haue any care at all, what shall become of our poore soules at this day, we ought to perswade all, both the

2 Cor. 5.

Isay. 30.

poore and rich, both Minister
and people, to repent and turne
to God, and lead new liues; that
then wee may reioyce with ioy
vnspeakable and glorious at the
last appearance. This did make
St. Paule to labour to keepe a good
Conscience, before G O D and all
men; and why, because there
should come a day when all must
arise to iudgement, and giue a
straight account of all their euill
thoughts, Words, and Workes.
And the same reason should
stirre vs vp likewise to keepe a
cleare Conscience. And what is
the cause that men liue in sinne,
and defile themselues with many
thousand abominations. Surely,
because they thinke not of
this day, when they must stand
before God. If they could but
thinke of this day, that they must
all come to a reckoning: Oh, it
would

would stay and bridle their carnall hearts from many foule and filthy sins, which now they commit with greedinesse. 1 Cor. 5. 11. Acts 17. 3.

This will be a happy Day to all the children of God, to heare the Iudge say vnto them. Come ye blessed. Oh happy day, O blessed voyce: But to the vngodly sinners that live in sinne, as the Drunkard, Blasphemer, &c. this will bee a terrible and a fearefull Day, to heare the terrible voyce of the Iudge, goe ye cursed into, &c. O dolefull voyce, O heavy newes, O fearefull sentence, O woe, and ten thousand woes to all vngodly sinners: Woe then vnto the Idolator: Woe vnto the Adulterer, &c. Woe vnto all vngodly and wretched sinners; for there is no escaping of this sentence. All must appeare, all

must stand before God, all must
 come to their answer: None
 shall be so great to escape, or so
 small to be forgotten. And then
 Woe to them that shall arise to
 this fearefull and heavy Sen-
 tence, and sad newes of con-
 demnation. Oh, it had beene
 better for such men, if they had
 neuer beene borne, or had beene
 brought forth as loathsome
 Toads or Serpents; for then be-
 ginner their eternall misery and
 condemnation. Oh then againe
 and againe, let vs be thinke our
 selues, that wee must come vnto
 iudgement, wee must be called
 vnto reckoning: We cannot e-
 scape the heavy sentence of iudg-
 ment by any meanes whatsoe-
 uer.

Vse 2.

Agayne, where Saint Iohn
 sayth, *Hee saw the dead*. As this
 may be a terrour to all Wicked
 and

and vngodly men and Women,
 so heere is matter of endlesse
 comfort vnto all poore members
 of CHRIST IESVS. In this
 life, who is more full of Woe,
 who more full of paine in body
 and minde, then Godschildren?
 Long and tedious sicknesse, ma-
 ny annoyances; some bee full of
 sores from toe to toe, as Iob was;
 some maymed in body, as the
 poore criple was. Well, when
 our bodies shall now arise, they
 shall not be Weake, or Lame, or
 maymed; but a very perfect body
 sound and a glorious body. All
 payne shall haue an end, all woe
 shall cease. *But as for the vngod-
 ly, it is not so with them: But*
 they shall arise, that both body
 and soule may goe into hell toge-
 ther.

Ioh. 5. 7, 8

Psal. 1. 6.

O that we had hearts to thinke
 of this, both young and old,

rich and needy, Minister, and
 people, that we must stand bel-
 ly-naked before God, that wee
 must giue an account of all our
 sinnes, to his Maiesty: It would
 bridle vs, and keepe vs from ma-
 ny presumtuons sinnes,
 which now wee
 commit.

it is I say

*The end of the first
 Sermon.*

THE

The great Afsize.

The second Sermon.

Revel. 20. Ver. 12. &c.

12: And I saw the dead both small
and great stand before God, and
the Bookes were opened: and
another booke was opened, which
is the booke of life; and the dead
were iudged of those things
which were written in the books,
according to their deeds.



We haue heard already
the person of the iudge
Described vnto vs,
with what vnspcakable Maiesty
and glory Hee shall come to the
great

1 Thel. 1 8

3.

Circum-
stance.
How men
shall bee
iudged.

great comfort of the godly. And also with what terrour hee will come, vnto the amazement of the wicked. Secondly, we haue heard who shall bee cited to appeare; *both great and Small*, all must appeare.

Now followes in the third place, the most speciall and principall matter of all; namely, after what manner all men shall bee iudged, in these words, *And the booke shall bee opened, &c.* We know that Earthly Iudges are brought vnto the Affizes with great attendance. They beeing placed, the prisoners are brought forth, they are called ouer, one by one, and their inditements are read, and witnessess produced, and so according to their offences they receiue iudgement. Even so, at this great day of the Lord Christ Iesus shall come with thou-

thousands of Angels; and before him shall stand all men and Women, *Both great and small*: And then shall the *bookes* bee brought forth: Indeede we see, when an Earthly Iudge sits on the Bench, it holds a long time to trye causes; such Witnesses; and such evidences must be produced. But it shall not be so at the last day; for when all men shall stand at the barre of Christs iudgement, they shall then bee iudged according to the written records, *even according to the Bookes*; for they shall then be opened.

Now if you would know what these *Bookes* bee, it is easie to know; for they be even the particular Conscience of every man and Woman: thy Conscience is the *Booke* that shall bee opened; and that shall bee as good as ten thousand witnesses cyther to excuse,

Bookes,
What is
meant by
them.

Even
mens con-
sciences.

A marvellous thing.

cuse or accuse thee Before God. For there shall neede no other Winesse, no other euidence against vs at the last, but our owne conscience. For as God hath his Booke of infinite Knowledge whereby he knoweth the sinne of all men and Women as certainly as if they were written in a Booke; and though men forge them, yet the Lord remembereth them: So he hath giuen unto every man and Woman a Booke, their owne Consciences; wherein are fully written all our Thoughts, Words, and Deedes, so as none shall escape.

And then shall be opened: first the Booke of the Law, and then the Booke of Conscience; the one shewing a man what hee should do, the other what he hath done. Against the Booke of the Law, none shall be able to except. For

the

*the Commandements of the Lord
are pure and righteous altogether.
And as for the Booke of Consci-
ence, who can deny it, or except
against it? seeing the Lord will
then iudge a man, not by ano-
ther mans conscience, but by his
owne, the which he hath alwayes
had in his owne keeping, euen in
his Bosome.*

Now, seeing heere what is
meant by these *Bookes*; namely,
euery mans particular Consci-
ences: let vs come to search what
bee the things Written in this
Booke; and first, what vse we are
to make vnto our selues from
this: *Euery mans booke shall bee o-
pened &c.* First, in these *Bookes*
are Written euery thought of
our heart: None so secret, or so
close, but it is heere recorded.
Secondly, euery speech and
word of our mouth. Thirdly, e-
uery

Doct. 1.

All our
thoughts
words and
workes
must come
to iudge-
ment.

I.

In the
Bookes of
our Con-
sciences is
written,
r Our
Thoughts.
a Words.

very act that men do. *Thou hast sealed up all our sinnes in a bagge* saith *Iob*; to shew the Exact kind of keeping of them against that day of account. Surely, if there be any thing in a man to be marvelled at, I must needs confesse that this is a wonderfull Worke of G O D, that he hath giuen to euery man and VWoman a Conscience, which is like vnto a Booke, in which is recorded all our thoughts, words, and workes. A wicked man, an vnchaste woman, how many thousand vile and filthy thoughts haue they in their mindes Night and Day; their hearts burne in Lust and in vncleannesse. Now they passe away from them, they regard them not, they make little or no account of them. But know they are all written in this Booke of thy Conscience; thy Conscience maketh

keth them, thy conscience writes them downe. And if thou repent not of them, and leaue them, O woe vnto thy soule, when *These bookes come to bee opened and read ouer.* For then thy conscience will accuse and lay vnto thy charge euery one of them in order. *Thou hast set my misdeedes before mee, and my secret finnes in the sight of thy countenance,* sayth David.

Agayne, in the heart of man, what anger, what enuy, what malice lurkes therein, and they passe it ouer, and thinke it no matter. Well, know (beloued) that vnlesse you Repent of the very thoughts of your heartes, euen these things will be found Written in the Bookes at the Day of iudgement; and what a lamentable thing will that be?

Secondly, as our Conscience is priuy vnto all our thoughts, and will

will accuse vs of them at the day
of iudgement: so all our speeches
are noted therein: What a num-
ber of prophane speeches pass
out of the mouthes of wicked &
vngodly men and women? what
horrible and blasphemous oaths
what cursed speaking, lying, and
slandering? Now a wicked per-
son, that thus abuseth his tongue
so many severall times in one
day, hee cannot for his life re-
member them. Well, know that
every sinnefull Word thou spea-
kest, *it is written in this Booke*
there it is recorded: And when
this Booke of thy Conscience
shall bee opened, it will disco-
uer all thy sinnes, not onely thy
filthy thoughts, but every wic-
ked word. Our Saviour tels vs
that *Wee must give an account*
of every idle Word at the day of
iudgement. And though men la-
bour

Mat. 12 16

bour to forget them : yet they are written in their consciences and one day shall come to iudgement. O how this should awaken vs all, and cause vs to looke vnto our liues, to make a covenant with our eyes, as *Iob* did; and to set a watch before our mouths, as *David* did; and to lay aside our vaine oathes, and idle mirth, which (as *Salomon*) saith, cannot waite iniquity; seeing one day they must all of them come to iudgement.

Thirdly, if we come vnto the liues of men and women, why (alas) they be nothing almost but a continuall practice of sinne; as the finnes of mens liues they bee innumerable, even as the Sands on the Sea-shore. Now though mens liues abound with so many thousand finnes, yet wee see man perceiues not, nor

Our
workes,

01.2.10.01

02.01.10.01

1.01.10.01

1.01.10.01

G

knowes

knowes not one quarter of his
finnes. It may be, he knoweth
fame: but alas, they forget the
greatest part of them. O man

But yet they be all written in
this Booke of thy conscience. And
they shall all come to iudgement.
When these Bookes shall bee
made manifest, though neuer
so secrete; for thy Conscience
doth marke them all, and penne
them downe against this day of
account.

2 Cor. 5. 10

Mat. 12. 36

Eccle. 12. 1

There is no sinne so secrete
that God will not bring to light,
yea, all our sinnes shall be disco-
uered, and layd naked before
him: whatsoever hath bene done
in secrete, shall be published on
the housetop, all shall come to
light.

Reas. 1.

And there is Reason for it:
First, because it shall make the
Sinner the more ashamed, and

wood

D

tor-

tormented for his sinne, for the more a man comes to see the number and greatnesse of his sin, the more will it vex his soule, and torment his heart, as a man that is in debt, the more he thinks of his debt, the more it troubles him. So is it with a Sinner, his sins are debts set vpon Gods score and registred in his booke.

Secondly, that the Wicked may not plead not guilty: GOD will take away all colour of excuse, *They shall haue no Cloake for their sinne*; and if it were not so, they would be ready to say, *Lord When saw I thee an hungry?* The Lord doth as every righteous Iudge doth, or oughte for to do, convict them before condemne them.

Iohn. 15.

Mat. 25. 44

Now seeing what is meant by this *Break out Conscience*; and likewise what bee Written in them,

Use 1.

them, euen all our thoughts, words and workes: let vs come to see what vse wee are to make of this Doctrine. Hence first of all wee may obserue the endlesse loue and mercy of our God towards vs, fore-telling of euery one of vs now of the opening of these Bookes, that our consciences shall bee layd open, these bookes vnclasped, and all our thoughts, words and workes must come to iudgement. Surely it is to this end and purpose, that we might preuent the danger that is to come, and labour to keepe a good conscience, washed and purged in the blood of Christ, that it may not lay to our charge any one sinne, but assure vs that we are in the fauour of God.

Use 2.

Secondly, wee see here that it is not enough for a man or a woman,

woman, to abstaine from euill words and workes, but euill thoughts likewise; the very lust of the heart. *Paul* complaines of this: and *Peter* bids *Simon Magus* to repent and pray, if perhaps the thoughts of his heart might be pardoned. I doubt not but the children of God are carefull ouer their very thoughts. For a wicked carnall man may abstaine from some grienous sinnes, but it is a note of the true childe of *G O D*, to repent of his euill thoughts, and to be carefull ouer them.

Thirdly, seeing euery mans conscience in this booke, and euery mans sinne is penned down therein: wee may see the wofull misery of all those that haue defiled consciences, filthy and vn-cleane hearts. For looke how their consciences doe accuse

G 3

them,

Vse. 3.
Shews the
miserie of
such as
haue pollu-
ted consci-
ences.

them euen so will G O D con-
demne them. And hauing no
repented of their sinnes, they
carry a tormentor within them;
Namely, a guilty and an accusing
conscience, which is their Iudge to
condemne them, and their hell to
torment them.

Vse 4.

Fourthly, here is condemned
the wilfulnesse of many in our
dayes, who neuer thinke of this;
but if they can hide and conceale
their sinne from the World, they
think they haue done very wisely.
But alas, alas, deceiue not thy
selfe, nor thy owne Soule. G O D
taketh a view of all thy Wayes,
hee seeth thy darke shoppe, thy
false Waires, and mixed Wares:
hee is light it selfe, and shall not
he see? Iustice it selfe, and shall
he Winke at vnrighteous deale-
ing? Hee knoweth the heart,
and can the Deceitfull tongue
of

of mortall men deceiue him

But then this be for, what man-
ner of men ought we to be in ho-
lineffe of life and blamelesse con-
uersation. How should wee set
a Watch ouer our tongues, and
be sure to haue an eye vnto our
feete, and abandon all our euill
thoughts. But alas, wee thinke
not of this day, it doth not enter
into our hearts; for if it did,
would men lye, steale, commit
Adultery? it were impossible.
Call to minde then betime this
day of reckoning and account,
that thou goest on now in an euill
course, and why of sin: that one
day thou must come vnto an ac-
count, when all thy sinnes shall
be discovered and layd open vnto
all, to Angels, and to men. Wee
pitty that mans case, whose cause
being bad is like to be hard be-
fore a Iudge that will do iustice,

Use 5.

and so can looke for nought but to be vndone for euer. And yet neuer consider what a reckoning we haue our selues to make at this day of the *Great Affixe* of all the world.

Vse 6.

Fourthly, seeing the Bookes must bee opened, and euery mans conscience must come to scanning: because sentence shall passe, and iudgement shall be awarded according to the things written therein. How should this cause vs all, both Minister and people, to labour to get a good conscience? If thy conscience be good, thou shalt not sayle to be blessed; if thy conscience bee filthy and polluted, thou art accursed: And therefore it should bee our chiefeest care, our chiefeest study, and our chiefeest desire all our life time, to keepe a good conscience. Now if you
aske,

The way
to get a
good con-
science.

aske, how it is possible to get a good conscience? I anſwere, for the getting and keeping of faith and a good conscience; we must know that it is done by the use of the Word of God. *Sanctifie them by thy Truth: Thy Word is the truth:* All graces of Gods Spirit are wrought by his Word. But that we may get a good conscience, wee must: First, repent of all our finnes: wee must know by the Law of **G O D** what is sinne, and what is not.

Secondly, we must know the heavy curle of **G O D** even for sinne, that the reward of sinne is Death eternall both of Body and Soule. For men doe by nature blesse themselves in their finnes; and though wee heare of **G O D**s iudgements against sinne, yet whose heart is touched and troubled? Thus men

ruine

John 17.

1

2

runne on still in sinne, and feare nothing. They meane well they say, *but live ill, and thinke all is well.*

3.

Thirdly, till we see what sinne is, and then see the curse of GOD due to sinne, wee shall neuer seriously try our Consciences, and see how our sinnes hath wounded them, that *so wee may repent vs of sinne.*

4.

Fourthly, wee must be grieved for our sinnes; wee must acknowledge and confesse them, begging for the pardon of them: *and to hunger, and thirst after Christ Iesus*. For there is nothing that can purifie the Conscience, and quiet the heart, but onely the blood of Iesus Christ applyed to our soules by Faith, with perswasion of the forgiveness of them.

Marke heere then (beloued) when

when a man is thus truly humbled for his sins, and beggeth the pardon of them earnestly; with sighes and groanes; then will the Lord send downe into his soule, his blessed Spirit; to assure us of Gods mercy, of the pardon of our finnes, that our Wounds in Conscience are healed; and this is done by the meanes of a lively Faith, which purifies the conscience.

Act. 15.9

Hereby we may perceiue, that most men and Women, are in a woefull case. For (alas) the greatest part are ignorant of the law of God; and know not what is sinne, and what is not sin; and therefore cannot possibly haue a cleare conscience: For whatsoeuer is not of Faith is sinne.

Hebr. 11.6

Agayne, though men see their finnes; and oftentimes their Conscience checkes them for finnes, yet

yet how few doe bewayle their finnes? For I am perswaded that there is not so wicked a sinner, but sometimes his Conscience checks him. Indeede men see not the danger, and feele not the wounds of Conscience, because now their Bookes bee clasped, they bee shut vp, their scared Consciences bee now asleepe. But the day will come that their Bookes must bee opened, and their secrets declared; and then their Conscience will accuse, condemne, and torment them.

Againe, when a man or woman hath gotten a good conscience, so as being truely humbled for their finnes, and begging pardon, they finde some assurance of **GODS** loue in Christ, and that now their consciences doe not accuse them;

euen

even then must men take no lesse paines to keepe and preserve a good conscience, to doe nothing to wound thy Conscience. A mans conscience is a very tender thing. It is like the apple of the eye, if it be prickt but with a pin, it will not onely blemish the eye, but endanger the sight: So conscience, it is a tender thing, if yee pricke it by sinne, it will blemish thy conscience, wound it, and even make hauocke of thy soule. And therefore saith Salomon, *Counter-gard thy heart, & watch ouer thy soule, Proverbs 4. 14.* that thou doe nothing that may wound thy conscience.

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to and ch
long a
conscience

Means to
preserve a
good con-
science.

Now, that we may keepe these Bookes of accompr, (our consciences) pure and good, wee must doe two things. First, auoid all things that may any way hurt a good

good

3.

good Conscience. Secondly, vse all good meanes and helpes to cherish a good Conscience. In truth all sin hinders a good Conscience. Sinne is that which wounds the Soule, and maketh hauocke of a good Conscience: that is the very cut Throate of mens soules. And therefore, if you would keepe a cleare conscience, take heede of sin, which wounds a good Conscience and makes it unable to stand before God at the last day.

But there bee two especiall lets and impediments of a good Conscience: First, Ignorance of the Law, and the Worde of God: For when a man knowes not what is sinne, and what not, how can hee take heed lest he wound his owne soule? And therefore wee see, let a man come into his house at mid-

night,

What bee
the lets of
a good
conscience

I.

Ignorance

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I

might, hee can see nothing amisse, and out of order; but let a man come in at Noone, then hee can espie the least disorder: Euen so poore, blinde, ignorant soules, not knowing the Law of God, cannot see any wounds in Conscience, nor nothing amisse in them. But let them come to the Word of God, and looke in this glasse, then they shall finde themselves much out of order; to have wounded soules, and defiled Consciences.

Then the other impediment of a good Conscience, is worldly lust; namely; the long and exceeding desire of Riches, Honours, Pleasures, &c. And he that suffers these desires to haue place in his heart, hee cannot possibly keepe a good Conscience.

Simile.

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Worldly
lust,

And heere would I aduertize

euery

every Christian: First, to doe all things that may saue and cherish true sauing faith, whereby our soules bee assured of the loue of GOD in CHRIST IESVS for the pardon of our sinnes. For Faith is the roote and the foundation of a good Conscience, and without Faith there can be no good conscience. Now to preserve Faith, wee must often heare and reade the Word of God, repent of our sinnes, acknowledge and confesse them, and be humbled for them; and walke in the pathes of Faith and Repentance: And in so doing, wee shall finde more and more the comfort of a good conscience. And therefore we must take heed we doe nothing to breake off the feeling of Gods loue, for to wound our poore consciences.

Secondly,

Rom. 10.

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W

And

Secondly, we must indeauour
in all things to obey Gods will,
and to beare a constant purpose
not to sinne in any thing. For a
purpose to liue in sinne, and a
good Conscience, cannot stand
together: so that where there is a
purpose to liue in sinne, there is
neight faith, nor a good Consci-
ence.

Thirdly, we must walke with
God, as *Hezekiah* did, so to order
our liues, as alwayes in the pre-
sence of GOD; and this will
make vs keepe a good Consci-
ence, and the want of this ma-
keth men bold to sinne, because
they consider not that God seeth
them, and that they haue a con-
science within them.

And thus we haue seen the
three things which are necessary
to the keeping of a good Conscience.
The first is, a true knowledge of
our sinnes; the second, a true
sorrow for our sinnes; the third,
a true faith in Gods mercie.

And another Booke was opened
which is the Booke of Life: bne

Thus when CHRIST Iesus
hath examined the bookes of
mens Conscience, to view what
is therein Written, that iudgement
may be awarded accordingly.
Now hee sheweth that hee will
open a Second Booke, even *The*
Booke of Life. And of this booke
of life, we shall see often men-
tion in the Word of God, both
in the Old and new Testament,
as that of Moses: Oh this people
hath grievously sinned. Therefore
now if thou pardon their sinne, thy
mercy shall appeare. But if thou
wilt not, I beseech Thee rase me
out of the Booke which thou hast
Written. Again, Let them bee
put out of the booke of life, neither
let them be written with the righ-
teous.

seems: Agayne, He that ouercometh shall be clothed in White array, and I will not put out his name out of the Booke of Life. And the Holy Ghost speaking of the glory of the heauenly Iernsalem, sayth. There shall enter into it no vncleane thing, neither whatsoeuer worketh abomination or lies. But they which are Written in the Lambes booke of Life.

Reu. 21. 27

Reuel. 3. 5.

Phil. 4. 3.

Now if you would know what is here meant by the booke of Life, it is the booke in the which all the names of GODS Elect, which in his eternall purpose hee hath chosen, be Written, as it were with Letters of gold: And it is nothing else but the Almightyes eternall counsell, purpose, and decree, wherein he hath elected and chosen a certaine company of mankind, to bestow eternall life vpon them: for wee must not

God hath
a booke of
life where
in are the
names of
the elect

not

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thinke

think that God hath any neede
of a Booke, but only for our vn-
derstanding hee speaketh thus.
Even as a Captaine records the
names of his Souldiers, to call
them one by one; and as in Citi-
ties the names of the chiefe men
be recorded. So God hath, as it
were, inrolled the names of all
his Saints, and ingrauen them
in the Booke of Life, with letters
of gold for ever, so as not one
of them shall perish. Thus see-
ing what is meant by the *Booke
of Life*, let vs see what we may
learne hence.

Doctr. 2.

God hath
a booke of
life, where
in are the
names of al
the Elect
written.

Hence then wee learne that
God hath a Booke of life, where-
in the names of all the Elect are
written, the places make it mani-
fest: Who is able to call ouer all
his Seruants and people by their
names, euen as records are kept
in an Office, Citty, or Corpora-
tion;

tion; wherein the names of all that are free of the same are written. So perfectly are all the Elect known vnto God, who can call them ouer by name.

Let vs heare the Reasons for the further confirmation of it.

First, hee is the true Shepheard of his Sheep. Now euerie good Shepheard knoweth his Sheep. *I am the good Shepheard, I know my sheepe, and am knowne of mine.*

Reas. 1.

Iohn. 10.

Secondly, the knowledge of God indeed is so exact and perfect, that nothing can bee so secret that is hid from him. Hee searcheth the heart, he tryeth the reins, and vnderstandeth the thoughts long before. His Eyes are like a flame of fire, and his feete like fine brasse, as Saint Iohn sayth; to shew that nothing can be hid from his sight.

2

Rom. 2. 18

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What

Vse 1.

Rom. 11

Rev. 21. 27

What be the vices? *now* *now*
 First, hence we may behold
 the blessed and happy estate of all
 the *Elect and chosen Children of*
G O D. For all those which be
written in the Booke of Life, they
 be blessed and happy for ever.
If thy Name bee Written in the
Booke of Life, thou shalt neuer
 perish. Christ will not blot out
 thy Name out of the Booke of
 Life, but acknowledge thy name
 to be in his Booke at the latter
 Day, to thy endlesse ioy and e-
 ternall comfort. *Whom God loves*
once, he loveth unto the end. But
 woefull and wretched are those
 which are not Written in this
 Booke: for all these shall be shut
 out of Heauen, whose names are
 not in the Booke of the Living,
 but in the blacke Bill, the Booke
 of Death.

But here we must take heed
 of

of the carnall reasoning of Wicked Men and Women. Many there be who reason thus. If I be the child of GOD, and written in the Booke of Life, let me liue as I lust, I am sure to be saued. Others say if I be a Reprobate, and not written in the Booke of life, I am sure then I shall not be saued, although I liue neuer so well. Poore soules, they know not what they say, they speake flat contrary. For if God haue Elected any man or Woman to eternall life, he hath ordained that they should *Walke in the Way leading thereto.* And it is impossible that they should runne on in sinne, and liue and dye therein. And therefore if men thus reason, they do euen cast away their owne soules. But let all men know, that as God hath ordained some men to eternall life,

Rom. 8. 3.

and written their names in Heaven: so he hath appointed them the meanes to walke in, to bring them thereunto.

Vse 2.

Shewes
what care
the godly
ought to
haue to
know that
their names
bee written
therein.

Secondly, we are taught here that the Lord hath a Booke of life, wherein all the names of the Elect be written: we see hence what must bee our chiefest ioy, and best comfort, even this, to know assuredly that our names are written in the *Booke of Life*. This Christ himselfe will teach us in that speech of his vnto his Disciples, which reioyced so; because the Diuels were subdued vnder them, and cast out by them: Nay rather (saith our Sauiour) *reioyce that your names are written in the booke of Life*: But alas, what do most men and women reioyce in. To be the son of a rich man, a gentle-man, or noble man, to haue gold and silver lands,

Lands and Livings: This makes men to beare themselves aloft. But who is hee that reioyceth in this, that he is the Son of God, that his name is written in the Booke of Life.

Well, having thus observed from the word of GOD, what is vnderstood by this Booke of life, Namely, the Eternall decree of Gods election: here hence cometh two weighty points to be considered of vs, First, whether it be possible for the child of GOD to know whether his name bee written in the booke of life or no. Secondly, if it be possible, then by what meanes we may attayne to this knowledge, to be assured that our names bee in Heaven: that wee are in the number of those that shall be saved. And these are two most necessary and fruitfull points for to be knowne
of

Note.

I.
Whether
it be possi-
ble for the
Childe of
G O D to
know whe-
ther his
name bee
written in
this Booke
of Life.

of all good Christians.
Now concerning the first
whether it bee possible for the
Child of God, to know whether
*his name bee Written in the Booke
of Life, or not :* The Church
of Rome holds, that no man can
certainly know whether he be
the child of G O D, or no. Nay
they Condemne this as a foule
fault, and bold presumption, for
any man to be certainly per-
swaded of this, that he is the
Child of God, elected in Christ
Iesus, and that *his name is Writ-
ten in the Booke of Life.* They
say, we are to hope well, &c. But
(alas) shall we venture the Sal-
uation of our Soules vpon an vn-
certaine hope? No, we must
goe further, and labour to be as-
sured, and certainly perswaded
of this hope, *That our names bee
written in the Booke of life.*

And

And that a true Christian man or woman, may assuredly be perswaded, and certainly know, that he is the Child of God, it is out of question, if we will belecue the holy Ghost. Else why should St. Peter will vs to giue all Diligence to make our Election sure? And why did our Saniour bid his Disciples Reioyce that their Names are Written in the Booke of Life, if they could not know it. Againe, euery Article of our Christian faith doth confirme the truth of this Doctrine; where we are taught to belecue the Catholicke Church, and that wee are of the number of Gods people. Wee belecue the pardon of our finnes, and that we shall haue life everlasting.

Now then you see how little we are beholden vnto the Church of Rome, who hold that we may
not

1st mol

2d mol

2 Pet. 1. 10

Iob 19.

Rom. 8. 16

Luke 10.

Iohn 19.

Rom. 8. 38

not be certainly perswaded of
 our saluation, but must onely
 hope well. Did not *Ioh* know it;
 Did not *Paul* know it, then let
 no man doubt of this, but the
 children of *God* may, and do
 know it, *that they shall be saued.*
 And therefore let vs beleue this
 Doctrine and imbrace it: And
 withall, let vs abhorfe the Do-
 ctrine of the Church of *Rome*,
 which is contrary to the gospell
 of *Iesus Christ*. For what com-
 fort can any Christian haue, till
 hee know that *Hee is the Child of*
God. How should we dare to
 call vppon *God*? How can we be
 at peace in our Soules? With
 what comfort can we performe
 obedience vnto *God*, except we
 finde his blessed perswasion, *that*
our names are in this Booke;
and that we be the Elect and cho-
sen of God.

Secondly, now the next question is, how any man or woman may come to this certayne knowledge, whether his name be Written in this Booke, whether he be the childe of *G O D*, or not? And this you see is a matter of no small moment, but such a thing that consernes our soules very neerely; and therefore let vs be very carefull to listen vnto it, that we be able to *Prooue our selues, whether we be in the Faith or not*, whether we be the sonnes of *G O D*, or not, and so whether we shall be saued, or not. Oh, it is matter of endlesse comfort to Gods children, when they know this, that they be the children of God, and that eternall Life belongs vnto them, it will stirre them vp to obey *God* with ioy & cheerefulnesse in all his Commandements.

Now

By
the
name
of
the
Lord
Jesus
Christ
the
Son
of
God
the
Father
I
do
testify
that
this
man
is
a
true
Christian
and
a
true
child
of
God

2 Cor. 13.

2 Cor. 13.

2 Cor. 13.

2 Cor. 13.

By what
meanes we
may come
vnto this
knowledg.

Dout. 29

Now there be two Wayes to know it: One is by ascending vp to Heauen, into the priuy Counsell of God. But this is a dangerous way, and not to be attempted of any man, because *Secret things belong to God; but things revealed to us, and our children;* And his Wayes are past finding out. And therefore this Way no man may dare to assay.

Besides this, there is yet another Way to know this; and that is by descending and looking into our selues, and by certayne markes and testimonies in our owne hearts, to prooue that wee are in the number of Gods Elect. For as Salomon sayth, *As water sheweth Face to Face: Euen so the heart sheweth man to man.* Euen as a glasse sheweth what a mans face is; so will a mans heart and Conscience shew what man is in the

Pro. 29. 19.

the sight of God. Then, if you would now know whether your names bee Written in the Booke of Life, that is; whether you be the Elect of God, and heires of Eternall life: you must now enter into your owne soules, *Proue your selves*; and you shall certainly know whether you shall be saued or damned. For if thou find in thee the true markes and notes of Gods children, thou needst not feare but that thy name is in this Booke; and thou shalt certainly be saued. But as for Wicked and prophane men and Women; that make no Conscience of sinning, they shall in spite of their teeth, vpon this Examination, sing the dolefull Tune, *I am a damned wretch*; I know not what will become of my poore soule at the day of iudgement. And therefore that wee might in some

20. 20. 10. 10.

- 11. 10. 10. 10.

2 Cor. 13:

11. 10. 10. 10.

11. 10. 10. 10.

some measure try our selues, and iudge whether wee be in this Booke, and so shall be saued. let vs search out of the holy word of God, some certaine markes of Gods children.

Markes of
Gods chil-
dren by the
Spirit.

Rom. 8.15

The first marke whereby wee may know whether wee be Elect, or not, is the inward Testimony and witnesse of Gods Spirit: *They haue not receiued the spirit of bondage to feare againe, but yee haue, &c.* Whereby St. Paule tels vs, that wicked and vngodly sinners which haue not the Spirit of God to guide them, but liue in sinne; they haue onely the spirit of bondage, they haue no true peace in their soules: but they that bee the children of God, haue the spirit of Adoption, who seales vnto our hearts the assurance of our Adoption and Election, and doth make it knowne

vnto

vntous, that we are the sonnes of
the Almighty: For his spirit doth
witness to our spirits, that we are
the Sons of God, Rom. 8. 16.

And, that no man might de-
ceiue himselfe, and thinke hee
hath the testimony of the Lords
Spirit, when hee hath it not.
St. Paul giues vs two most excel-
lent notes, to know whether we
haue the testimony of the Lords
Spirit, yea, or not. It maketh vs
cry, and that, *Abba Father*. Where
the Spirit of the Lord doth Wit-
nesse to any mans Soule that hee
is the child of the Lord; it will
make him cry vnto God, and euen
fill Heauen and Earth with cry-
ing and teares, with sobbes and
sighes for the pardon of his sins.
And hee which hath not this in
him, that he cannot cry vnto the
Lord for pardon of his finnes;
this man cannot truely assure
I him.

Rom. 8. 15

himselfe that hee is the childe of God. And though men say, they hope to be saued, yet (alas) they seldome or neuer pray vn- to God for the pardon of their finnes.

2. Secondly, if we finde the testimony of Gods holy Spirit, that we are the children of God; It will make vs not onely to bee earnest with God for pardon of our finnes, but it will make vs cry, *Abba, Father*, that is, it will make vs beare the tender affection of a dutifull childe, so as we shall be affraide to offend so louing a Father. And therefore all those which delight in sinne, and are not afraid to offend God: Surely they can finde no assurance, that they be the children of God. And therefore if you desire to bee assured that your names be in this booke, labour to
finde

hinde this testimony of Gods Spirit, to witnesse vnto your Soules, that you belong vnto God, and labour to be earnest in prayer vnto God, for that is a special worke of Gods Spirit.

1 Cor. 2. 10

By the Word.

The second meanes whereby we may know, whether our names be written in the booke of Life, is by the Word of God. For the Word of God tels vs, who-soeuer beleueth in Christ Iesus shall be saued. But the child of God hearing this promise opened and applyed by the Ministry of Gods Word, is able to say, I belecue; and am able to apply this promise to my selfe: For a man that hath faith, knoweth that he hath it, and therefore can say, seeing I belecue with all my heart, surely I know I shall be saued.

Thirdly, besides the blessed

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testi.

3.

By the
Fruites of
Election.

testimony of Gods spirit, which cannot deceiue, and the witnesse of the Word of truth; wee may know our election by the Fruites and effects thereof. As we say, a man is aliue, so long as we see him breath, and can iudge of the Tree by the fruities. Euen so, by the effects of Election, wee may know whether our names bee in the Booke of Life, or not. Now the Fruites of Election be set downe by the Holy Spirit, that all men may bee able to examine and trye themselves, and know whether they bee ordained to Life or not. *Whom God predestinated, them also hee called: and whom hee called, them also hee iustified: and whom hee iustified, them also he glorified.*

Rom. 8. 30

Where wee may behold the markes of our Election. For all that bee Elected vnto life Eternall

nall, and bee written in this Booke; they are first called, secondly, iustified, and thirdly, sanctified. So then, if you would know whether you bee elected to life, looke to these three effects of Election. Art thou called? art thou iustified? art thou Sanctified? Then sure thou art Elected. But if thou hast not these three, then canst thou not assure thy selfe of thy saluation.

So then, the first fruite of our Election is our effectuall Calling, when as God doth by the Preaching of the Gospell, call vs out of the world from our old sinnes, to be of the number of his people, to liue as his children. Againe, when a man cometh to the Preaching of the Word, to see his sinnes, and Gods anger for them; dislikes

I.
Calling.

2
Iustification,

3.
Sanctification.

I
Calling.

them, is grieved for them, be-
 wailles them, and begs the par-
 don for them, and begins to be-
 come a new man, to beleue in
 CHRIST, to seeke after
 Gods kingdome: Hee which
 findeth this effectuall calling in
 him, hee may assure his Soule,
 that hee is predestinated to E-
 ternall Life. But wee must take
 heed that wee deceiue not our
 selues with an outward calling:
 for our Sauour saith, *Many are*
called, but few are chosen. Ma-
 ny doe heare the Word of GOD
 with the eare, but wee must la-
 bour to finde the Spirit of GOD
 to preach vnto our Soules; to
 apply the Word vnto our consci-
 ence, to beleue it, and to obey it.
 And therefore they which liue
 in their old finnes, as blind, igno-
 rant, and prophane as euer be-
 fore: (alas) how can they thinke

Math. 22.

to be saved: seeing God chooseth none, or saves not any, but whom he calls effectually, by the Gospel, and severs from the rest of the world.

2 Thes. 2.
13.

Secondly, the fruit of Election is Justification: For whom he predestinated, them he called; whom he calleth, them he justifieth, &c.

2
Justification.

So then, here is another token and marke to know whether we be elected: namely, our justification. Now this is an especial

grace of God to justify a poore sinner that must be saved. And who so ever is not justified, cannot be saved. Justification hath

Parts of
Justification.

two parts, first, the pardon of sinne, secondly, the imputation of Christs righteousness. For that, before a man can be justified, he must repent him of his sins, know them, hate them, and beg the pardon of them; and then

Christ Iesus will assure vs of the
pardon of them. And therefore
if wee would know whether we
be iustified, or no; we must looke
whether we have truly repented,
yes, and have beene truly hum-
bled for our finnes; and got the
pardon of them all. Secondly
that wee may bee truly iust-
fied, we must have a true faith in
Christ Iesus, to lay hold upon
him, to be perswaded and as-
sured in our hearts, that Christ dy-
ed for me, shed his blood for me,
obeyed the Law for me, and will
cover all my sinnes in his righte-
ousness.

So then, mark the conelu-
sion; where there is repentance,
there is Remission of finnes;
where there is remission of sin-
nes, there is Iustification; and where
there is Iustification, there is
saluation: And on the contrary

parts;

about

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no

parts of

Notes

from

observe

4 I

parts; where there is no repentance, there is no remission of finnes; where there is no remission of finnes, there is no iustification; and where there is no iustification, there is no saluation.

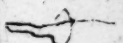
No saluation without repentance.

O then what shall become of those that live in sinne, delight in sinne, and neuer (as yet) could shed one teare for their manifold and grievous finnes? They cannot make themselves to be iustified; they can have no pardon of their finnes, so long as they live in sinne. And therefore if you would know whether you shall bee saved, or not: labour first of all to repent, and to lay hold on Christ by Faith, that so he may cover your finnes in his blood.

1. 8. mor

2 Thes. 2. 13

The third fruit of Election is sanctification. And this is a speciall marke of Gods child to be regenerate.



Sanctifica-
tion con-
sists of two
parts.

regenerate, to be sanctified. Now *Sanctification* standeth in two parts: First, they must dye vnto sinne: Secondly, they must rise to righteousnesse. And would you know then assuredly, whether your names are Written in the Booke of Life: looke vnto your soules. If you finde that you are sanctified, if you hate your old finnes, and former euill wayes; if you loue vertues, & delight in all holy duties; then it is a certaine token that yee belong vnto G. O. D. *For there is no condemnation to them that are in Christ.* But if you do saue the things of the flesh; lying in the old finnes, drunkennesse, &c. why then certainly you haue no assurance of saluation, that you can be saued: But you must needes sing this dolefull Song, *I know not what shall become*

Rom. 8. P.

g. a. b. d. e.

of my poore Soule, whether I shall be saved or damned. Nay, if thou liue in sinne, thou maist iustly feare that thou art a fire-brand of Hell: For, *Hee that is borne of God, sinneth not. 1. Ioh. 5. 18.* And Let euery one that calls on the name of the Lord, depart from iniquity, *2. Tim. 2.* Thus to die to sinne, and to liue to righteousness, is a sure token that wee belong to GOD. Thus you see how a man may come to know, whether he be elected and ordained to Life, or not. Now let vs see what vse ariseth hence.

Seeing God hath in his Booke of Life, in which be Written the names of all those that shall be saved, and none of them shall perish: hence commeth endlesse comfort to all Gods Children: If thou finde that thou art the Childe of God, and thy name is

Reas. I.
For comfort to the
godly.

Mat. 16. 16

Rom. 8. 33
34.Use. 2.
For instru-
tion.

is written in Heauen, nothing can hurt thee, though thou bee poore, sicke, full of sores, in prison, hated, contemned; yet nothing can hurt thee. Nay, all the gates of Hell cannot preuaile against thee: no damnation can come vnto thee. For if God doe iustifie, who can condemne? For at the day of iudgement, Christ Iesus will take his Booke of Life, and call vs, saying, Come yee blessed, &c. So as wee shall not come to a terrible Iudge, but to a most louing Sauiour.

Secondly, seeing that it is so excellent a thing to haue our names written in this Booke, to be the Elect childe of God; wee should labour for this aboue all things in the world; for without this, we can haue no sound comfort, either in life or death. And therefore

therefore our Sauour bids vs in the tenth of Luke, not to boast our selues of Learning, of Wisdome, of Riches: whereas these are but vaine things, but to reioyce that our names bee written in Heauen.

Thirdly, seeing GOD hath a Booke of Life, and hath Written downe the very names of euery man and VVeman, that shall be saued: and hath withall shewed vs the way that leades vnto Life, and vnlesse we walke in this way wee can not come vnto it: It is our wilest course for to Walke in the way that leades to Life, in the practice of godlinesse. We are faire Vessels of honour, and therefore must liue soberly, iustly, and godly in this present World. Not to serue sinne and Sathan any longer; but as the redeemed of the LORD, to Walke from strength

Vse 3.

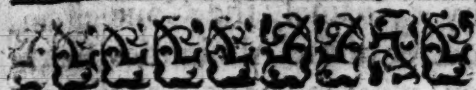
Shews the necessity of Christian obedience.

Title 3.

strength to strength, from Vertue to Vertue, from one degree of perfection to another, till at length wee appeare before the Lord, and there to reape the happy reward, even the full fruition of all happinesse, and that for evermore.

*The end of the second
Sermon.*

THE



The great Asize.

The third Sermon.

Reu. 20. 12- 13.

12. *And the dead were iudged of those things which were Written in the Bookes, according to their workes.*

13. *And the Sea gane vp her dead which were in her: and Death and Hell deliuered vp the dead that were in them; and they were iudged euery man according to his deeds.*

CConcerning the Booke of Life, wee haue heard already what is meant by it, namely

by it, namely the Counsell and decree of the Almightyes Election, whereby he hath chosen certaine men and Women from out of the lumpe of mankind, vppon whom he will bestow *Eternall Life*.

Secondly, wee haue learned that a man may, nay, euery Christian man and VWoman ought to be assured that his *name is Written in it*.

Rom. 8.16

Thirdly, we did set downe some meanes out of the word of God, whereby a true Christian may be assured that hee is elected; namely:

1 Cor. 12.

First, the testimony of Gods Spirit, which cannot lye.

1 Ioh. 3.14

Secondly, by the fruites and effects of Election: As *Vocation, Iustification, Sanctification, loue of the Brethren, and Obedience vnto all the Commandements,*

dements of God. And therefore it stands vs all in hand to labour for this assurance of Election, else wee cannot bee saved: *Luk. 10. 20.* and without it we can haue no true ioy vnto our soules. Surely, mens carelesnesse in this point is great: Nay, their care is to make their Lands and Leases sure, will be a meanes to condemne them for their want of care in this point.

Now Saint *Iohn* proceedeth in the Description of this last Iudgement, euen as it was declared vnto him by the Lord Iesus Christ himselfe in a Vision; and sheweth after what manner wee shall be all iudged. *Euen according to those things Written in the Booke, according vnto our workes.* You haue heard before, that hee saw *All*, both great and small stand before GOD; none shall

After what
manner all
men shall
be iudged.

shall be wanting, or absent themselves. Now it might bee wondered how this great multitude shall be iudged, how euery mans booke should be read, and euery mans cause should be tryed. For wee see what a long time it holds our Iudges here to try a few persons; such calling for Euidences, such producing of witnessles, such preferring of Inditements, &c.

But S. Iohn sayth, it shall not bee so heere, for all must proceede according to the written Records: *And according to these things which bee written in the Booke*: So as when Christ Iesus the great Iudge, shall once sit vpon the Throne of his glory, attended by his Holy Angels; then shall the Bookes of euery mans Conscience bee opened, and then they shall afresh call to minde

minde all their former finnes.

In these words wee are to obserue three speciall points.

First, who they are that must come to this Iudgement; namely the Dead, euen they which haue layn many thousand yeares rotten in the graue.

Secondly, the mearies whereby they must be tryed; euen by those things which bee Written and recorded in their Bookes.

Thirdly, the Touch-stone of thistryall; namely, the written Word of G O D. And first of the persons.

It is not to bee doubted but that Saint *Iohn* meaneth, that all must come to Iudgement; *Both great and small*, must stand before God. But why doth hee say heere, *And the dead shall bee iudged*? It is to bee obserued that hee names so expressly the dead

Parts of
the Text.

I.
Who are
to bee
iudged.

euen these which haue layne rot-
 ting so many thousand ycares,
 must come to iudgement ; they
 must be called to accompt ; they
 their old sinnes must bee now
 brought to light. For these are
 the wicked thoughts of so many
 carnall men, that when a man is
 dead, he is well ; then all his
 sinnes dye with him, hee is for-
 gotten, and his sinnes are not
 spoken of. But Saint *Iohn* sayth
 heere, that euen the *dead* must
 come to iudgement ; euen their
 old sinnes must come to light,
 and they must answere for them.
 It is nigh fixe thousand ycares
 since *Caine* slew his brother, yet
 this sinne of his is not forgotten ;
 though *Caine* bee dead so long
 since, yet his sinnes are not dead.
 No, no, *Caine* one day shall
 come to accompt for his sinne.
Indas, hee did for vile luere sell
 his

Gene. 4.

Math. 16.

his Maister many hundred of
yeares agoe; hee is dead and
gone; but at this day hee shall
be called to accompt. So in our
dayes many men thinke when
they dye, their finnes shall neuer
bee brought to light. The Vsur-
er, hee getteth his goods by
wicked and vngodly meanes, hee
groweth in Wealth; when hee
dyeth; hee thinkes hee shall ne-
uer heare of this sinne agayne:
So the Drunkard, Sweater, pro-
phaner of the Lords Sabboth,
&c. they are perswaded that
Death will end all their misery.
Ah (poore soules) it were well
with them indeede, if Death
might end their woefull misery.
But alas, alas, Death is euen as a
wide gate, to let them haue
some passage to endlesse woe
and misery. For when they be
dead and buried, their finnes doe

nor dye with them, their misery is not then ended: Oh no, they begins their endlesse misery and torment: Oh it were good they might haue no more beeing after Death. It had beene good for such men they had neuer beene borne; or beeing borne that they had beene made rather a Toade, or Serpent; for in death they haue an end: But it is not so with a filthy and an vngodly sinner, For when hee is dead and buried, euen then begins his greatest woe and misery: for euen the sinner that is Dead many thousand yeares, must for all this come to iudgement. And therefore thou that liuest in sinne, in adultery, &c. remember, that though thou dye, yet thy sinnes doe not dye with thee: No, no, both thou and they must one day come to iudge.

iudgement: Thy old finnes, and those which thou hast committed in secret, they must come now to light.

Seeing that the Dead must come to Iudgement, that haue layne a many hundred yeares in the graue, and then their old finnes, and secret finnes must come to light: Oh let vs then watch ouer our liues, and haue this still in our mindes. Well, though I dye, and rot in the graue, yet my finnes shall not dye, my euill wayes cannot be forgotten, they must come to light, that so wee may neuer dare to sinne; thinking as many doe, that when they bee once dead, they shall neuer come to accompt for their finnes. But Saint *Iohn* sayth heere, that the Dead were iudged, euen those whom wee forgot, and whose

K 4

finnes

Vse 1.

Teache th
men to
dread sin
the worker
of all their
woe.

finnes wee would thinke should neuer bee called to accompt, euen they must come to a reckoning.

In the next place *S. Iohn* tells vs, how all men shall bee tryed, and according to what euidence Sentence shall bee awarded. Namely, according to those things *Written in their Bookes*. Heere is the Euidence, heere is no witnesse to bee produced; for a mans conscience shall be euen as good as a thousand witnesse. Now, what is heere meant by the Bookes, you haue heard already; namely, the particular Conscience of euery man and Woman. Thy conscience is the Booke, that is, the Euidence: No other witnesse shall bee produced, but euen thy owne Conscience. Againe, the things which bee written in these

these bookes, I told you they bee
all our *Thoughts, Words* and
Workes; not onely our grosse
sinnes, as murder, &c. But in our
bookes bee recorded, even our
idle and vaine words, euery vile
and filthy thought; and by these
Sentence must proceede; and
according to these must Iudge-
ment be awarded.

Now then, those which haue
good thoughts, yea, and holy
things written in their bookes,
they bee blessed and happy; for
they shall not bee ashamed: nay
they shall bee glad to haue their
bookes laid open, that their *re-
pentance, their faith, loue, Zeale,*
and patience, &c. might bee
knowne and come to light. But
woe then to all filthy sinners, a-
dulterers, &c. For the reward of
these sinnes, is death, the wrath
and curse of God for euer.

Seeing

Seeing that here is the Evidence, and by the things written in our bookes, in our consciences, we must bee arraigned; and seeing in our bookes bee recorded all that wee doe, and our words, thoughts and deeds.

First, it must teach vs about all things to looke to our bookes, our consciences, to keepe them very faire and cleane; that our bookes of accompes be in a readinesse: For our consciences shall eyther excuse or accuse vs at that day.

This was the care of the blessed Apostle Saint *Paul*, *Act. 24.* in regard of this, that we must all come vnto iudgement, and our consciences must bee layd open, and wee iudged according to the things therein recorded; it made this holy ser-

uant

Use 1.
For instruction.

uant of God to take all possible
paines to keepe a cleare consci-
ence before God and man.

Acts 24.

O that wee could imitate this blef-
sed Apostle, that seeing wee
must all come vnto iudgement,
seeing our Bookes, even our
Consciencs must bee opened
and disclosed, that wee receiue
sentence of saluation or dam-
nation, according to the things
written in our Booke; yea, that
wee could labour and indeauour,
that no filthy finnes might blot
our Bookes, but that wee could
keepe them cleane and faire in
the sight of God: It ought to
perswade vs all, aboue all things
in the world, to looke vnto this,
to keepe our bookes faire. For
if our consciences doe accuse vs,
God is greater then our consci-
ences, and will much more con-
demne vs.

See.

Use. 2.

Teacheth
us to auoid
all sin and
the least
euill.

Rom. 2.1.

Secondly, seeing sentence must passe according vnto the things written in our bookes, and these be not onely the grosse finnes of the world themselves, but euen the vile and vncleane thoughts of our hearts; euen these must come to Iudgement: then let vs all bee carefull to auoid, not onely the outward actions themselves, but euen those vncleane thoughts of ours, for euen they must come vnto Iudgement. Alas, men thinke, thoughts are free, that they shall neuer be arraigned for their vile and vngodly thoughts. But S. Paul saith, *Thoughts shall neuer excuse or accuse vs.* And whoso-
euer doth truly repent, they doe repent euen of their vile and vngodly thoughts: for if wee had no other sins written in the bookes of our conscience, but
euen

even our sinfull thoughts; even they were enough to condemne vs both body and soule for evermore.

Neither may wee content our selues, to thinke we are in good case, if wee can say, I am no Drunkard, no Fornicator, &c. No, looke to thy booke, that there be not so much as an idle word written there: that hath not beene blotted cut with the teares of true Repentance: For even they must come to Iudgement, as our Sauour sayth; I say vnto you, That for every idle word men shall giue an accompt at that day of Iudgement.

Mat. 12 36

Math. 12.

And that wee might know in particular what is written in our bookes, Saint Iohn saith, That we shall bee iudged according to our workes. So it is. 2 Cor. 5. 10. We must all appeare before the Iudgement

Reuel. 2. 8
Mat. 25. 41
Reu. 25. 41

ment Seate of Christ, that euery man may receiue the things which are done in his body, according to that hee hath done, whether it bee good or euill. We shall be iudged, and receiue reward according to our workes: If thy workes bee good, then life, glory, and saluation; But if thy workes be euill, then Death, Destruction, and Damnation, Good workes, although they cannot merit, yet they will shew that faith that lay in the heart. So when an euill, man dies, his euill workes goe with him, his galled conscience will not leaue him, neither in life nor death.

Doct.
men shall
be iudged
according
vnto their
workes

Hence then wee see, how all men and women shall bee tried at this dreadfull day, euen by our workes; eyther they shall be acquitted and absolved, or else condemned by their workes,
For

For though no man can merite life and saluation at the hands of God, by his workes : yet wee must know that iudgement shall proceede at the last day according vnto mens workes. If thy workes haue beene good, holy, iust, and pure : then thou shalt receiue life, happinesse, glory, saluation. But if thy workes be found to be wicked, vniust, and vngodly : then nothing else but Death, Hell and Damnation be- longs vnto thee for them.

Our Sauour teacheth that a Cup of cold Water shall not goe vnrewarded with him at the last. And of *Cornelius* it is sayd, that his Prayers and Almes are come vp for a memoriall before God : And to this agreeth the Author of the Epistle to the *Hebrewes*, *God is not vnrighteous to forget your workes of labour & love, &c.* And

Mat. 10. 40

A& 10. 4.

Psa. 50.

matth.

Use 1.

Teacheth
us to bee
rich in all
good
Workes.

And as in regard of the godly
Sentence shall be awarded accord-
ing to their workes: So like-
wise in regard of the wicked
Thesethings hast thou done, &c.
And againe, *I was hungry and ye
fed mee not, &c.*

Well, what should this teach,
seeing wee must all receiue Sen-
tence, euen according to our
workes: Surely, it ought to
mooue vs aboue all things in the
world, to labour to abound in all
good workes: to abound in all
holy duties, and graces of Gods
Spirit, in Knowledge, Faith, Re-
pentance, Loue, Zeale, clothing,
feeding, and lodgeing the poore
members of Christ Iesus: For
according to our workes shall
our reward bee. And though our
workes can merit nothing at the
hands of the Iudge, yet bee bee-
ing a most bountifull and mer-
cifull

cifull Sauiour, he will Crowne
his owne Workes in vs, and re-
ward them in his mercy, though
we merit nothing. Doeſt thou
relieue a poore member of Ieſus
Chriſt? Doeſt thou giue a cup
of cold water to a Prophet, or a
Minister of the Word of God?
Chriſt doth promiſe Thee of his
Truth, he will not let thee looſe
thy reward. True it is, a cup
of cold Water is a meane gift,
and farre from any merite; yet
Chriſt ſayth, *Verily, verily, of
my truth, who ſhall not looſe thy
reward.*

Mat. 10.

Oh how ſhould this perſwade
all of vs to labour for to abound
in all holy duties, to be liberall
and bountifull vnto the poore af-
flicted members of Chriſt, ſeeing
our good Workes, though they
cannot merite, yet they ſhall bee
rewarded, they ſhall not be for-

L

gotten

gotten in the Day of Iudgement: They be sweet and blessed Companions; when all our friends can do vs no good, they will bring endlesse peace and comfort to our Soules.

Use 2.
And for to
terrific vs
from euill.

Agayne, it ought to terrifie vs all from sinne, from euill workes and vngodly wayes, From swearing, Drunkennesse, Vncleanesse, and euery euill way. For if we be full of these, and these be found Written in our bookes, O then woe vnto vs, When these Bookes shall come to bee opened. For then nothing but Death, and Hell, and damnation belongs vnto vs.

Doct. 2.
Onely our
workes as
company
vs vnto the
Graue and
in death.

Here we see, that of all we haue and enioy in this World, what shall goe with vs when we Dye: What shall accompany thee in the graue. Nay, at the terrible day of Iudgement, our
Con-

Consciēces, our workes, nothing else shall go with vs.

And when thou Dyest, thou shalt not take any thing in the world with thee, but thy workes, *which bee ingrauen in the Booke of thy Conscience.* Death will barre all the rest. Thou canst not take thy gold and thy siluer with thee, nor thy Lands, or Liuiings, Corne, nor Cattle. All these must stay behinde thee at what time thou dyest, only thy Conscience, thy Booke, thy Workes must go with thee. If they be good, Oh blessed art thou that euer thou wast borne. If they be wicked, filthy and vn-cleane, Oh woe, and ten thousand woes, I say, to thy soule for euermore.

O then, what wonderfull madnesse hath bewitched the hearts and soules of almost all men and

Use:

Shews the folly of many in the world.

women in the world? what do men Desire, what do they hunger and thirst after? Surely, for pleasures, for profit, and for preferment. For these they Ride and runne night and day, Winter and Summer, by Sea and by Land, for these they spend all their labour, Wit and strength. Here is all that men desire, they care for no more. No accompt of prayer in their Houses, to Reade, to Heare, and speake of the Word of God: *No desire to attaine to Knowledge, Faith, and Repentance: No Conscience for to live in the feare of God; little or no pittie vnto the needy members of Christ Iesus.* Alas, they neuer thinke of these things: But all their desire is for the World, Ab poore blind Soules, they imagine not, or they will not know, that they must leaue all

all these behinde them ; they must depart from them all. Thou canst not take one peece of Gold or Siluer with thee, but all must bee left behinde ; Onely thy conscience, onely thy bookes, onely thy workes must accompany thee. O then, what madnesse is this, to seeke and hunt after such things as cannot helpe vs, nor stand vs in any steed in the day of Iudgement. Nay, if they be got, or kept with a bad conscience, they will be a very terrour vnto vs at the last day.

Let vs then looke to our selues, let vs not set our hearts too much vpon these things which cannot profit vs in this hot fiery day of tryall. Why should wee be so foolish to set our hearts vp on that cannot helpe vs ; nay, which we must leaue behind vs ?

And bee so improuident for the true treasures which onely will auaile in that Day.

Oh then I beseech you againe and agayne, seeing that nothing shall goe with you vnto iudgement, but only your *Workes*; let vs lay aside all our immoderate care for the world, yea, and the things of this World; for these must stay behind vs, and cannot helpe vs in the Day of iudgement. Let vs labour for better things, for durable treasures, for a cleare Conscience, to abound in good workes, in Knowledge, Faith, and Repentance. Let vs take heed wee bee not found naked of these. O what a woefull case are they in, that haue nothing in the World to goe with them to iudgement but an Euill heart, a galled Conscience full of all Vncleannesse? Their state is most

most woefull and miserable ; it had bin good for them that they had never bin borne.

Here may a Question be moved, How this saying of Saint Iohn can stand with that of our Saviour, Iohn 3. 18. *Hee that beleeueth shall not come into iudgement, but he that beleeueth not, is condemned already.* Now then, if the faithfull Children of God shall not come into iudgement, and the Wicked vnbelecuers bee condemned already. How saith he, that all shall be iudged at the Day of iudgement ?

Quest.

I Answer. It is true, that the faithfull Children of G O D shall not come into iudgement, that is, of Condemnation. *For there is no condemnation, &c.* But God will pronounce that Blessed sentence, *Come yee Blessed, &c.* As for the wicked, it is true, they be

Answer.

Rom : 8. 1

Wicked men are condemned already.

condemned already : First, in the Decree and Counsell of GOD being Reprobates and Cast-awayes. Secondly, in the Word of God. Thirdly, their owne consciences, they be condemned already. But the full manifestation of this Sentence shall not be vntill the Day of iudgement. And so we are to vnderstand that saying of Salomon. Eccles. 3. *God shall iudge the iust and vniust.* The iust to saluation, the vniust to condemnation.

Now the third point, that I propounded, is the Touch-stone of this Tryall, whereby all mens Thoughts, Words, and VWorkes shall be tryed. To this St. Paule answereth. *At the day of iudgement God shall iudge the secrets of all mens hearts by my Gospel.* Rom. 1. 16. *Our Thoughts, our Words, and our Workes must be tryed*
by

by the word of God, and that thought, word, or Worke, which is not according vnto the written VVord of God, is a very euill thought, a vile word, and a wicked worke.

Seeing that all our Thoughts, Words, and euill VVorkes must be tryed and examined by the VVritten Word of God, by the Law, and by the Gospell; wee haue neede to labour to know them, and to be acquainted with them, that wee might know what is sinne, and not sinne, good and bad, that so we may leaue the one, and do the other. Oh what a woefull case are all they in, which are ignorant in the Word of God, ignorant men and Women without any knowledge, they know not what is good or euill. And therefore sayth the Apostle Paul. 2. Thes. 1. That the
Lora

Vse.

Lord Iesus will come in a flame of fire, to render vengeance to them which know him not, and obey not the Gospell of Iesus Christ. And therefore as you doe Loue your soules, loue this word of GOD, labour to know it, and embrace it. If thou be ignorant of it, and wilt not yeeld obedience vnto it, I shall stand agaynst Thee at the Day of iudgement, when thou must be tryed by it. Therefore let vs all labour to bee instructed in it, to reade it, remember it, and to leade our liues by it : For whatsoeuer is done contrary vnto it, is sinne ; it must come to Iudgement, and the Word will condemne it.

13 And the Sea gaue vp her dead
which were in her: And Death
and Hell delinered vp the dead
that were in them; And they
were iudged every Man accor-
ding to his deeds.

YOU heard in the twelfth
Verse, immediately going
before, how St. Iohn saw
the Dead, both great and small
stand before G O D, That is, all
men and Women that euer haue
liued, or shall liue vnto the end
of the world. Now here might
a Question arise, how this can
be, how is it possible that all
men should come vnto iudge-
ment? There hath beene many
a Thousand which haue beene
drowned in the Sea, and the
Fishes haue Deuoured them;
some haue beene slayne in the
field,

field, and the Fowles haue eaten
 their flesh, and many haue beene
 burnt, and consumed into ashes.
 Then it is a very high poynt,
 a matter beyond naturall reason,
 that all the Dead should rise a-
 gaine. Men that haue bin Drow-
 ned, fishes haue eaten them, and
 men againe perhaps haue eaten
 the fishes: and they that haue bin
 burnt vnto ashes, their ashes haue
 bin scattered, who knoweth whi-
 ther, how then is it possible for
 them to arise againe?

Indeed the prophane Atheists
 and beastly Epicures, are not a-
 sham'd to say, that there shall be
 no Resurrection, but when a man
 dies there is an end of all his ioy
 and all his misery.

But that the Dead shall rise a-
 gaine, is an Article of our Faith,
We beleene the resurrection of the
dead, and we know it is a speciall
 poynt

point of **G O D S** glory, in mercy
to reward his poore Children,
and in iustice to punish the wic-
ked and vngodly.

But we see as **Salomon** saith, *In
this life all things happen alike, to
the iust and vniust.* Nay, often-
times, *Dives* is full, and at ease,
when *Lazarus* is empty, and in
misery. How then should **God** be
iust, if he should suffer his poore
Children that loue and feare his
name, here to liue in misery, and
neuer for to reward them? O ha-
gaine, how should **God** be iust, if
he should suffer the wicked and vn-
godly to liue here at ease, if there
were not a time to come when
they should taste of Vengeance.
Therefore they must come vnto
Iudgment, they must rise againe,
*The godly to bee made partakers of
life and ioy, and the wicked of
shame and confusion.*

So

The bodies
of men shall
one day be
quickned
and rayled
vnto life a-
gaine.

Iob 19. 26

Esay 26. 19

So that the instruction we
may obserue hence is this, That
the Dead Bodies of men both
good and bad shall, not alwayes
lye vnder the power of Death,
but shall one Day bee quickned
and rayled vp vnto Life againe.
There is no one Article of our
Christian Faith more clearly set
downe in all the Booke of GOD
then this Article of our Resurre-
ction. How peremitory is Iob
in this thing, *I am sure that my
Redeemer liueth, &c. Whom mine
eyes shall behold and none other
for me.* And the LORD him-
selfe sayth this by his Prophet,
*The dead men shall rise, euen with
my body shall they rise: awake and
sing, yee that dwell in the Dust.*
The Apostle Saint Paul proueth
this Doctrine of the Resurrec-
tion of the Dead, writing vnto the
Corinthians by many vnanswer-
able

able Arguments. If there be no Resurrection of the dead, then is Christ not risen. And againe, if Christ be not risen, then is our Preaching vaine, and we in our sinnes. And againe, This corruption must put on incorruption, and this mortall must put on immortallity. This then we may resolve on, one and all of vs, that the Bodies of men shall one Day rise againe, whether they be good or bad; godly men or sinners, to iudgement they all must come according to that of the Apostle, It is appointed for all men once to die, and after death cometh iudgement.

And indeed it is most requisite it should be so, in regard of Gods Iustice; that his promises made vnto the godly, and his threatnings against the Wicked, might at last be made good to both

1 Cor. 15.

Ver. 13.

Hebr. 9. 27

Reas. 1

both, which many times in this life are not. His iustice therefore requires that men should one day rise againe.

3.

Secondly, the very workes of nature doth in a sort shew this, as the Phoenix who in waxing old maketh a fire, and burneth herselfe to ashes, out of which ashes she reuiueth againe. We see it in other Birds, as the Swallows, which all the Winter are asleepe in holes and clefts of Rocks, and then in the Spring comes abroad againe. Yea, the very Trees and Plants of the Earth, as they haue a Winter when they appeare to be Dead, there comes a Spring wherein they reuiue and liue againe.

And why then should we thinke it impossible for God to raise our bodies out of the Dust? We see a poore ignorant man is

able

able of Clay or Ashes, to make
 a very beautifull Glasse. How
 much more then is the Ever-li-
 ving and Almighty God, able to
 raise our bodies out of the Dust.
 But you will say, are not mens
 Bodies eaten of Fishes, men eat
 them againe. How is it possible
 to saue the Bodies of these men,
 thus consumed vnto Dust, and
 mingled with the Bodies of seue-
 rall fishes, and of diuers seuerall
 Beasts?

Obiect.

I answer. That though it be
 impossible to mortall men, yet it
 is not impossible to God; for he
 that Created all our bodies of
 nothing, can make them againe
 of something, namely, of their
 owne matter, and to seuer their
 Bodies from all other substance.
 As wee may see plainly, that a
 Goldsmith can seuer one met-
 tall from another.

Answer.

M

So

So then this place doth proue
and confirme that Article of
our faith, that wee beleue the
Resurrection of the Dead. For
howsoever a man dyeth, by Sea,
or by Land, in his bed, or in the
field; *S. Iohn* saith here, the Sea
shall giue vp all that haue bene
drowned; *Death* and *Hel* that is
the *Grave*, shall deliuer the dead
in them; so as all must come to
Iudgement, of what death soe-
uer they dye.

Oh then see (beloued) how the
Diuel bewitcheth many a poore
ignorant soule: When hee is in
misery, in great distresse, and
calamity, the Diuell hee per-
swadeth him to become his
owne Executioner, to end his
misery, and to end his shame, by
hanging himselfe, cutting his
owne throate, drowning him-
selfe, &c. And wee know and
heare,

beare, that bee preuaileth much
by these meanes in these Dayes.
Some beeing in Disgrace, as *A-*
chitophel; some with the guilt of
sin, and sting of Conscience, as
Iudas; and some being Crossed
in the World affaires, cut their
owne throats, or otherwise make
an end of themselves. Now they
foolishly thinke, by this meanes
to end their grieffe: Alas, alas,
they do by this meanes, euen
hasten their owne Destruction.
And do, as if a man should (to
enioy a little smoake) cast him-
selfe head-long into a flaming
fire. So they, to auoyde this lit-
tle grieffe of their body, plunge
body and soule into Eternall tor-
ments. For, what ease is it for
a man to kill himselfe, or cast
away himselfe, seeing they must
come vnto *Iudgement*. Though
they kill themselves, or drowne
M 2 them

themselves. The Water and the
grane must one day deliuer the
dead. And therefore from hence
let vs learne to arme our selues
if Sathan shall tempt vs to such
horrible facts, to cast away our
selues, &c. Let vs answere him.
Wee may not cast away that
which Christ hath bought with
his owne blood, nay, let vs an-
swere him: That wee shall not
thereby end our misery, but
crease it.

By what
meanes
shall the
dead at the
last arise.

Now if you demand of me
by what meanes the Dead
shall arise at the last Day. I an-
swere, It is by the mighty Power
of the voice of CHRIST: The
houre shall come (saith CHRIST)
in the which, all that are in the
graves shall heare the voice of the
son of God, and come forth. Iohn
5. 28. And so shew the wonder-
full power of the voice of Christ

it is compared vnto the sound of a Trumpet, the lowdest, and the shrillest of all Instruments. And the Lord Iesus himselfe shall descend, and come with a shout, and with the voice of the Arch-angell, and with the Trumpet of God, and then the dead in Christ shall arise first. Such shall bee the power and force of this voice of the LORD Iesus, as that it shall be heard ouer all the whole World. Nay, though men haue layne many a thousand Yeares rotten in the graue, yet they shall heare it and come foorth to iudgement. Nay, the very Diuels and damned spirits, in spite of their teeth, shall be constrained to appeare at his Voice. No Prince, no Monarch, no King, nor Angell shall bee able to absent themselves from his presence; but they must all bee

1 Theſ. 4.
16.

enforced to obey the Voyce of
the sonne of Gad, and come to
iudgment.

Oh then, seeing wee must all
heare the voice of the Lord I E
S V S at the day of iudgement,
and wee cannot but come forth
of our graues vnto iudgement.
Oh let vs now obey his Voyce,
in the Ministry of the Gospel,
now embrace the Word, and
the Voice of his Ministers. If
wee will not now leaue sinne,
heare our Saviour Christ Iesus
speaking vnto vs in his Word,
and imbrace his Truth, then
let vs know that we shall one day
heare another Voice, when we
shall be compelled to come be-
fore him to condemnation.

Thus you may see, that all the
Dead must arise, and come to
Iudgement, and you see how,
and by what means, our bodies
shall

shall be rayſed: Namely, by the mighty and the wonderfull power of the Voyce of the Lord Ieſus. Let vs now come to the Vſes.

First, ſeeing of what Death ſooner men ſhall dye; eyther by Fire, or Water, or howſoever, they muſt *one Day come unto iudgement.* Let vs then beware of that Vngodly thought, and Diueliſh perſwaſion that runnes in moſt Wicked mens mindes; that thinke, that when they Dye, there is an end of all their miſery: And although they haue bene very grieuous and horrible ſinners, yet if they can eſcape till death, all is well. And thus they thinke, that they and their finnes ſhall bee buried together. No, no, (poore ſoules) they doe much deceiue themſelves. Howſoever thou dyeſt, thou

ſe 1.

Luke 16.

halt come to iudgement : And
 Death is so farre from ending
 thy misery, that it is abroade
 gate to let thee in into it. For so
 soone as the rich man dyed, he
 was presently in hell in torment.
 And therefore let vs take heed
 how we wish, as foolish men doe
 in their sicknesse, old age, or mi-
 sery: *Oh I would I were dead,*
then I should bee quit of my paine.
 Oh no, no, if thou bee not the
 Childe of God, and a Repentant
 sinner, it had bin better for thee
 neuer to haue bene borne, or to
 be a Toade or Serpent. And
 thou shalt finde that Death is so
 farre from easing thy paine, that
 it shall bring Thee ten thousand
 times more paine and torment,
 euen in Hell fire for ever. There-
 fore let vs not thinke that Death
 shall end the miseries of Wicked
 men.

Second.

Vse 2.

Secondly, seeing that all men must rise vnto iudgement, and by what meanes soeuer they Die, they must be called vnto an accompt: This is a Wonderfull comfort vnto Gods poore Children. Who abides more trouble and griefe then they? Who be more hated, reuiled, crossed, and wronged, then they? So as their life here, for the most part, is nothing else but a Life of misery: But their comfort is here, in this: that they shall rise againe, and then the case shall bee altered, then their misery shall bee turned into felicity, ioy, and happinesse. Hast thou beene poore here? then thou shalt bee rich, and possesse a happy Kingdome. Hast thou beene hungry and thirsty here? Then Thou shalt taste of the Tree of Life. Hast thou beene wretched
and

and naked heere: Then thou shalt bee Cloathed with the precious robes of Iesus Christs Righteousnesse: And in steede of the rags of infamy, and Reproach, which wee must put on heere, Wee shall bee Crowned with a Crowne of immortall Glory, &c. Againe, vnto the Wicked and the Vngodly, it is not so with them, but they hauing taken their pleasure here, and receiued their portion in this present World, shall arise now vnto iudgement, to heare the heavy Sentence of Condemnation denounced against them; and now to bee cast into that Lake that burnes with fire and Brimstone for euer, which is the second Death.

Luke 6.

Iohn 5.29

2. Cor. 5.10

Thirdly, seeing Saint Iohn sayth, That we shall all come to Iudgement: These bodies of ours,

ours, though they be drowned, though they bee burnt to Ashes, or howsoever they bee consumed, yet they shall rise agayne, eyther to life Eternall, or Death eternall: Should not this make vs all (beloued) for to looke vnto our selues, to take heed wee doe not vse our bodies to the dishonour of *G O D*. Wouldest thou haue thy body to bee partaker of Life, Felicity, glory, and saluation in Heauen? Then vse thy body now to the glory of *G O D* vppon earth, to heare his holy Word, to sanctifie his Sabbath, &c.

But if thou vse thy body vnto sinne, to swearing, to Drunkenness, Whoredome, &c. then know, that thy body shall rise againe to iudgement to be tormented for euer. Do but behold the rich glutton, hee had abused

Luke 16.

abused his body in surfeiting and drunkenness; &c. and what became of it, *was hee not fearfully tormented in Hell at last?* And likewise hee had given his tongue vnto swearing, &c. Now hee cries, *his tongue, his tongue.* Oh that all sinfull wretches could but thinke of this one Example of **G O D S** iudgements, that if they abuse their Bodies as this man did, that they shall then taste of the same Iudgement. Wouldest thou haue thy body glorified; then glorifie **God** in thy body. Dost thou thinke that thy soule shall be saued, and thy body glorified; if thou vse the members thereof to sinne, to vncleannesse, &c. O no, let vs not deceiue our owne soules, it cannot be: For, sayth the Apostle; *How can wee that are dead to sin, yet liue therein?*

Rom. 6. 2.

Fourth-

Fourthly, seeing that the Holy Ghost saith, that what Death loener wee doe Dye, *We shall all life againe*; and Gods children onely they, *shall rise to Life, and to glory*. This must teach vs not to weepe and mourne immoderately for our friends Deceased, for it is a kinde of Envy to bewaile those that are at rest, and gone to Happinesse. True it is that our Saviour Christ Iesus went for *Lazarus*, and the Disciples made great Lamentation for *Stephen*; and so we have great cause to mourne and weep, when as some speciall member of the Church of God is taken away; wee may not bee as stocks or stones, or senselesse Creatures, without affection. It must needs grieve the heart of a husband to part with a loving, goodly, and Religious Wife. But here is a meane

Use 4.

To moderate our mourning for our friends departed.

John. 11.

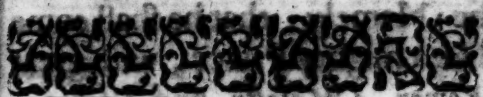
AQ. 7.

downe, to take a sweet sleepe vntill
the day of iudgement, and then
they shall rise to glory.

*And they were iudged every man
according to his workes.*

MArke, I pray you, how the
Holy Ghost repeates this
point againe and againe, he beates
oft vpon it: he said before, *The
Bookes are opened, and the Dea
were iudged according to those
things written in the Bookes. And
now againe he saith, They were
iudged every man according to his
workes.* What should bee the
cause why the Holy Ghost so of-
ten repeats this point, and beates
so vpon it againe and againe? I
answer: the cause is in vs, because
we are hardly brought to believe
this point, hardly perswaded of
so necessary a matter: for hardly
one

one man of a thousand beleeveth
 this; that hee shall be iudged ac-
 cording to his Workes. Oh it is
 a hard matter to perswade men
 and Women of this, that they
 must give an accompt of their
 Workes. Tell the wicked sinner
 of his vngodly Wayes, of his
 prophanenes, contempt of Gods
 Word, &c. And what doe they
 say, doe they quake and Trem-
 ble, doeth their heart and soules
 euen erie in them? Oh no, no,
 they flatter themselves with their
 conceits, *God is mercifull*. And
 thus they make the mercies of
 God a packe-horse for all their
 abominations. And thus it is in
 the vile heart of man, to thinke
 hee shall never come to accompt
 for his sinnes, that he shall never
 be called to a reckoning for them
 and receive his reward *According
 to his workes*.



The great Alsize.

The fourth Sermon.

Rev. 20. 14. 15.

14 And Death and Hell were cast into the lake of fire; this is the second death.

15 And whosoever was not found written in the booke of Life, was cast into the Lake of fire.

IN the handling of this weighty point of Religion; the second coming of CHRIST to Iudgement: Wee have leatned from the mouth of GOD: first, what

N manner

manner of Person the Iudge shall be: Namely, that he shall come like a mighty Prince, with great Power, Maiesty, and Glorie, vnto the great comfort of all his poore members, and ~~To the great~~ *terroure and amazement of all his* enemies.

— Secondly, we haue seene who shall be iudged: Both great and small.

Thirdly, the manner how iudgement shall proceed: Namely, by the written records of mens Consciences.

4.
Circumst:
is the Execution of
this iudgement.

And now in the last place, we are to come vnto the execution of iudgement vpon the wicked, Reprobates, and Vngodly, ~~in the~~ *two last verses*; for when iudgement is pronounced according vnto their Workes; when Christ Iesus shall say vnto them, *Depart from me, &c.* Then immediately

arely the execution of this Sentence shall follow: for so sayth St. Iohn here, and death and he were cast into the Lake of fire; That is the second and third part of it.

And
it is
the
same
thing
that
is
said
in
the
Text.

First, here we are to inquire and to seek the true meaning of the Text, because every Word may shew a question. For so Iobide says, and he said

Quest. 1

First, what is death? That he should be cast into Hell fire is death; any Creature is subject unto pain and torment in fire; no. Death is no body; it hath no sense nor feeling; Death is no Creature, but only the deprivation of life. Agayne, where the Angell speaketh thus, that death should be cast into Hell, how can this be true? ybognv has bds W and secondly; what is meant by the Lake of fire? Is Hell a Water, or is it like to our fire. and the

It is
the
same
thing
that
is
said
in
the
Text.

Text

N 2

And

And lastly, wee are to consider what is meant by the *Second death*, into which all Reprobates must be cast.

Answ.
What is
meant by
death and
hell.

First, here by *Death and Hell* is meant, not Death it selfe, or Hell it selfe; but the Heires of Death and Hell, that is, all the Reprobates, that shall be cast into hell fire, and there abide for evermore. Thus then you see what is here meant by Death and Hell, namely, the bores of Death, and fire brands of Hell: All Reprobates, all impenitent sinners that live and die in their finnes, *these shall be cast into the Lake of fire*, and dw. any way. *See* the Holy Ghost gives these Titles and Names unto all Wicked and vngodly sinners, *not death and hell*; Surely this shewes the wonderfull misery, and the cursed estate of all those that

Use 1.
Shewes the
miserie of
such as die
in their sin.

and liue and dye in their finnes without Repentance. Alas, it is so Woefull and damnable, that they bee euen called Death and Hell it selfe.

Oh then let all sinners, that liue and delight in sine, take heed vnto themselues. You doe behold the woefull misery of all impenitent sinners: Namely, that they are no better then the *Vessels of Wrath, the Haire of eternall Death, and fire-brands of hell for euermore.* Oh that all sinners could fore-thinke of this woefull misery that hangs ouer their sinfull heads. What a strange kinde of speech is this, and of what force, when God calleth such *Reprobates euen death and Hell it selfe.* Ah poore Wretches; Ah miserable and woefull Creatures, which are but *death and hell it selfe.* Oh would that

NOTE.

the Drunkards, &c. could apply this to heart : That howsoever they see not their misery, nor the woefull estate wherein they liue, but cheare themselves in their sinnefull Wayes; yet they are no better then the Heires of Vengeance, and Wrath of God, nay indeede, *very death and hell is selfe.*

Esay. 28. 18.

True it is, that many Wicked men doe, as the people did in Esay his time; though they liued in horrible finnes, Yet they made a league with death, and were at an Agreement with the Graue; they had taken a Leale of Death and Hell, to liue in sin by licence, without any punishment. But the Lord tels them, hee will *Breake their Covenants,* and *disannull their Agreements.* And although they haue liued a long time in sinne, yet in the end

end Death will knocke at their doores, and he will lay hold vpon them, and they must pay full deare for their long Lease; euen the losse both of body and soule for ever.

And is not this the practise of most men and VVomen at this day. Doe they not euen make a covenant with Death, and doe they not labour to be at Agreement with hells men liue in swearing, lying, drunkenness, &c. and yet they thinke they shall neuer Dye, they do imagine they shall escape for all their sinnes. But (poore soules) let them well know, that death and hell will seize vpon them. Nay, if they liue and dye in their sins without repentance, let them know, that they be not better then death and hell it selfe, and they must be cast into the Lake of fire.

Use. 2.
Shewesthe
horrible
nature of
sinne.

Here we may behold what a horrible and a cursed thing sinne is in the sight of God; for sinne maketh men become guilty of eternall death, and fire-brands of Hell: As we see when a Traytor is executed for Treason, his soule smarteth for his offence. Even so sinne, which is Treason against the Maiesty of God, when we haue brought it forth, it bringeth vs to death and Hell: For *Death and Hell is the reward of sinne.*

• *And death and Hell were cast into the Lake of fire.* Would you know what shall become of the prophane wretches of the world, should you know what shall become of the Blasphemer; would you know what shall become of the Adulterer, Drunkard, Idolator, Swearer, &c. S. Iohn sayth here in plaine termes, *They shall*
be

be cast into the Lake of fire. Thus was the rich Glutton. Luke 16. for his excessive, drunkenesse, and want of pittie, &c. cast into this wofull Lake of fire. And thus shall all impenitent sinners, one day be cast into this terrible and wofull Lake of fire.

Now if a Blasphemer, or an Adulterer, &c. shall haue but this punishment, to holde one of his Fingers in the flame of a Candle one houre, how could hee endure it? But if a man should be roasted aliue on a grid-iron, or boyled in a Cauldron of moulten Lead, what misery were this, whose heart would not quake and melt to thinke on it? Oh these are nothing in comparison of those most Extreame and endlesse Torments in this Lake of fire; when both Body and Soule, shall burne and boile, and
as

Luke 16.

as it were, frye, and yet neuer be Consumed, in those scorching flames which cannot bee quenched. All men almost, are affraide to commit treason, because Traytors are so grieuously punished, they are drawne, hanged, and quartered. But alas, men be not affraide to commit Treason against the King of Heauen, though they must be cast into a Lake of Fire for euermore. Men are affraide to offend a Prince for feare of Death: And yet our Saviour bids vs, *Not feare them that can Kill the body, and can do no more, but to feare him that can cast both Body and Soule into hell fire.*

Math. 10.

And yet we may see that men and Women be more affraide to offend man, then God, *That can cast both body and soule into hell fire for ever.*

If wee should behold a little Childe fall into the fire, and heare it cry pittifully, and the very Bowels should bee burnt out. Oh how it would grieve vs, and make our very hearts bleede within vs. How much more then should it grieve vs, for to see, not a Childe, but euen our owne Bodies and Soules, call away for euer by sinne, into the Lake of fire that cannot be quenched? It a man should come amongst vs and cry, fire, fire, thy house is all of a flaming fire, thy Corne, and thy Cartell, thy Wife, and Children, and all that thou hast were Consumed with fire. Oh how would this astonish vs! it would make the very haire to stand vpright vpon our heads, and teares for to gush out of our eyes. Behold then, and see, the Spirit of God cries out vnto vs,

Note.

Fire,

fire, fire, even the dreadfull fire of Hell, gapeth ready to deuoure not thy House, thy Corne, or thy Cattle, but thy poore soule, and that for euermore. O then how should this breake our hard and flinty hearts assunder, and make our Soules to bleed; if we haue any sparke of grace, any care of our soules that they may not be Tormented in this Lake of fire for euer.

I will leaue the further handling of this point, vntill I come vnto the next Verse; where the Holy Ghost sayth againe, the better to make it sinke into our hard hearts, That *Whosoener is not found written in the Booke of Life, shall be cast into this Lake of Fire.*

Now by *Fire* in this place wee must not conceiue a materiall fire, like vnto ours: But the Holy

Holy Ghost meaneth here, e-
uen *The second death* : That is,
not of the Body onely, but of
Eternall Death and damnation
both of Body and Soule for euer-
more. This is the second Death,
and by this we may plainly see
there is a double Death : *there is
the first death, and then the second
death.*

The first Death is, the sepa-
ration of the Soule from the Bo-
dy, and this is common vnto all:
the children of G O D doe die
this death, as well as the Wicked,
yet there is some difference : For
death is no curse to the Children
of G O D, because Christs death
hath taken away the sting of
Death, it can neither dismay nor
hurt them. No, it is iust as a
doore to let our soules into the
Kingdome of Heauen. But the
second they neuer taste of : No
Child

A double
death.

Death is a
curse to the
wicked.

A blessing
to the god-
ly.

Rom. 8. 1.

Wherein
the Second
death con-
sisteth.

Childe of God needes to feare
the second death; For there is no
Condemnation to them that are in
Christ Iesus. Now, as the first
death is onely the Separation of
the Soule from the Body; so the
second Death is a totall, and also
a finall separation of both Soule
and Body from God for ever-
more. And this second death
doth stand principally in these
three points.

First, that all the Wicked and
Vngodly sinners that live and
dye in their sinnes, they shall be
seuered from the glorious and
blessed presence of the Lord for-
ever, which shall be punished with
Everlasting perdition from the
presence of the Lord, and from the
glory of his power: *Thes. 1. 9.* O
what a woefull Death is this, to
bee plucked and haled from the
blessed and comfortable pre-
sence

sence of God : Whereas our Sa-
uiour Christ sayth, *Matth. 5.8.*
That our happinesse, and all the
ioy of GODS Childzen, shall
stand in the beholding of GOD,
and beeing in his presence, for
euermore. Then what misery
and what woe will this bee vnto
the Wicked, to be cast out of the
glorious presence of GOD for-
euer, seeing that he alone is the
fountaine of Life, and of all hap-
pinesse.

Secondly, the second death
stands in this, that Wicked men
and Women shall not onely bee
seuered in Body and Soule from
the blessed and glorious presence
of the Almighty for euer, but they
shall bee cast into the Lake of fire,
and haue all their abode with
the Diuels, and all the damned
Spirits in hell; where shall be no
ioy, nor comfort, nor ease, but
weeping

weeping, and wailing, and gnashing of Teeth. If a man should be cast into a deepe and darke some Dungeon, full of Toades and Serpents. What comfort I pray could hee haue but to wish for death, This is the Death that all the impenitent sinners must Dye : They must be cast out of the sweete and comfortable presence of the Lord Christ Iesus, and be throwne head-long into that terrible Lake of fire and Brimstone there to be tormented for ever more.

Mat. 25:41

3.

Thirdly, then the third thing wherein this second Death doth consist, is, that all Reprobates shall bee punished with everlasting perdition; they shall be tormented, in body and in soule with unspeakable torments, the wrath and vengeance of GOD shall seize vpon them, and feede

on them; as fire doth on pitch
 or brimstone; where they shall
 bee euer burning and boyling,
 and yet neuer consumed; euer
 in paine and torment, and neuer
 haue ease. And to shew the
 wonderfull torment of hell, of
 this second death, our Saviour
 comparcth it vnto a Furnace of
 fire. Now what a woefull tor-
 ment is it to bee cast into a Fur-
 nace of fire, and to lye many a
 thousand yeares therein: this
 is a torment that cannot bee ex-
 pressed. Againe, he sayth, that
*Their Worme shall not dye, and
 their fire shall not bee quenched.*
 Now what might a man doe, if
 hee should haue a Worme al-
 wayes crawling in his belly;
 gnawing alwayes at his heart;
 this is the state of all Wicked
 men and Women: They shall
 alwayes haue a Worme, euen
 A O grieve.

Mat. 13. 24

Esay 66. 24

The misery of the damned after death set forth.

1.

griefe and anguish of heart, euer gnawing at their hearts, and biting at their Consciencs; and this Worme shall neuer dye, nor kill them, but euer gnawing and wounding them. And this condition of the damned in Hell, is miserable, in three respects.

First, in regard of the degrees thereof.

Secondly, in regard of the place.

And thirdly, in regard of the perpetuity thereof.

The first appeares in the losse of the blessed Communion with God the Father, Sonne, and Holy Ghost, *In whose presence is life, and at whose right hand there is pleasure for evermore.* And thus shall the Wicked be punished at that day, *with everlasting perdition from the presence of the Lord.*

1. Thes. 1. 9

A

A second degree of their misery consists in the society they shall haue for euer with the Diuell and his Angels, according vnto that of our Sauour, *Depart from me yee cursed into euermlasting Fire, prepared for the diuell and his Angels.*

Mat. 25. 41

But especially in the respect of that horror, torment, and paine, that shall seaze vpon the Bodies and Soules of all Wicked and vngodly men at the last day, which shall bee such as shall make them cry out vnto the Rocks and Mountaines to fall vpon them, and to couer them, *When there shalbee tribulation, anguish, and wrath vpon euery man that doth euill.*

Rom. 2. 8. 9

Secondly, the place shall adde likewise to their misery, and that is in *Hell*, the proper place for the Damned after death: this in the Scriptures is called *Hell*, the

2

Pit, the bottomelesse Gulfe, utter darkenesse, &c. and all to shew the miserable condition of those that are there.

3.

And last of all the Eternity of the punishment that the damned shall suffer there, addes not a little to the miserie of the Wicked, that there shall suffer and indure the heate and burthen of Gods wrath for ever. It shall neuer haue an end, it shall bee without all hope of intermission: For so sayth Saint Iohn, *The smoke of their torment shall ascend euermore, and they shall haue no rest day nor night.*

Reu. 14. 11

So then you see by this which hath beene spoken, what this second Death is, and also where it doth consist.

Now all the Question will be:

be: who shall bee cast into this Lake of fire? Who are they that shall die this second death, which is such a miserable and woefull death? For there is noe man or Woeman that liueth, I thinke, but they suppose that they shall escape this Death: they hope that they shall be saved, and so escape this flaming fire: And therefore now you shall see who they bee, that shall bee cast into it. Looke, there are some marked out ynto vs. *Reuel.*

*21.8. The fearefull and vnhel-
lers, and abhominable, and mur-
derers, and whoremongers, and
forcerers, and lyers, &c. shall haue
their part in the lake that burneth
with fire and brimstone, which is
the second Death.* So then the
Holy Ghost telleth vs, that all
impenitent Sinners shall bee
damned, shall be cast into this

Who they
be that shal
partake of
the second
Death.

1 Cor. 6.1

Lake of fire, which is the second Death.

Then what a strange thing is this? The Holy Ghost telleth vs who shall be damned, and cast into the Lake of fire, all impenitent sinners, the Blasphemer, the Drunkard, &c. and yet no man (almost) will beleue this. Well, the Spirit of G O D cannot lye : He sayth, *That all the Wicked and Vngodly sinners shall bee cast into the Lake of Fire, which is the second death.* Now tell neuer so wicked a Wretch of his finnes, as his swearing, &c. And what will they say : Tush, G O D is mercifull, I hope I shall be saued, Is not this, I pray, to giue the Holy Ghost the lye? Tell the Drunkard, or the Profainer of the Lords Day, they shall be damned; doe they beleue this? Oh no, no, for if they

they did belecue it, how durst they be so bold to live in sinne. Well, howsoeuer these Vile Wretches say, they hope to be saued as well as the best of them all; Yet know, this is the Truth of God: The holy Ghost telleth vs plainly, *That all unbelieuers, and theenes, and murderers, &c. shall bee cast into the Lake of Fire and Brimstone, which is the second death.*

But vnto you, whose hearts doth tremble for feare of these things, whose Soules doth melt for feare of this same second death: if you would know how to escape this terrible Lake of fire and how to auoide this second Death, which is the Eternall Damnation and Torment both of body and soule: You shall see how the Spirit of G O D doeth not onelie shew You how to e-
O 4 scape

Such as
haue part
in the first
Resurre-
ction shall
escape the
second
death.

escape hell, but to come to hea-
uen; not onely to auoide dam-
nation in this Lake of fire, but
to obtaine saluation and ioy in
the blessed and glorious pre-
sence of Almighty God for e-
uermore. Now see what the
Holy Ghost doth teach thee in
the sixth Verse of this Chapter,
*Blessed and holy is hee that hath
his part in the first Resurrection,*
for on such the second Death shall
haue no power: But they shall bee
the Priests of God and of Christ,
and shall raigne with him a thou-
sand yeares, that is, for euer-
more.

So then, would you know
what manner of men and wo-
men shall escape the second
death, and eternall damnation
in this Lake of Hell fire? why
the Holy Ghost saith, They and
none but they, that haue their
parts

parts in the first Resurrection. So then it is manifest in these words, that there be two resurrections, and also a double death: The Children of GOD, they haue a double resurrection, and one death. But all wicked and vngodly sinners, they haue one resurrection, and a double death. So then let vs see what is meant by this first resurrection, namely, our rising out of the graue of sinne to newnesse of life. This is the first resurrection. You that were dead in trespasses and sinnes, hath hee quickned. And We are buried with Christ in Baptisme, that like as hee rose againe to the glory of his Father: euen so wee should walke in newnesse of life.

So then, would you know, whether you shall escape eternall fire in hell, euen this second death?

221
aphc. 2. 1.

Rom 6. 4

71

Death. Then looke vnto your
owne soules. Are they dead to
all your old sinnes, and new sinnes?
Are you quickned in the inner
man? Doe you hate sinne as we
when it is committed by you
felfe, as by others? do you labour
to mortifie, and to keepe vnder
the workes of the flesh, and walk
in all holy duties and Obedience
both to God and men. Remember
what is sayd, *There is no con-
demnation vnto them that are in
Christ, which walke not after the
flesh, but after the Spirit.*

Rom. 8.1.

*Blessed and holy are they that
haue part in the first resurrection,
where he shewes that none shall
be blessed, none shall haue part
in the first Resurrection, and be
freede from the second death,
but such as bee sanctified to liue
a godly Life, that are partakers
of the first Resurrection, And
there-*

therefore, if you desire to bee blessed, and to escape the *Second death*, which is the Everlasting damnation both of Body and Soule, then labour here to live a godly Life; for these two, *Iustification* and *Sanctification*, cannot be severed.

And this is a very great comfort to all the true members of Christ, that do repent and leaue their finnes, and Live a godly Life; though they be in misery in poverty, in want, and in the ende dye the first death of the body, yet they shall bee freedde from the *second death*. That is, from Eternall death; the gates of Hell shall not preuaile against them. And therefore, as you love your Soules, as you desire to be blessed, and to escape Eternall damnation, which is the second death. Labour (I say) to haue a

Use
Comfort
to the godly.

part.

part in the first Resurrection, to die vnto sinne, and to liue in newnesse of life.

But as for wicked and vngodly sinners that liue in sinne, delight in sinne, that haue no part in the first resurrection their case is woefull, they be subiect to the second, that is, eternall death and damnation: *For if yee liue after the flesh, yee shall also die.*

And therefore deceiue not your selues, as many doe, which thinke if they come to Church, heare the Word, receiue the Sacraments, all is well, they hope God will bee mercifull to them, they hope they shall not be damned. Well, marke what I say, thou must come to Church duly, thou must heare the word of GOD as long as thou liuest, thou must receiue the Sacrament as often as thou wilt, but if thou

313
Rom. 8.

beg 21303

Rom: 6.8

thou haue not thy part in the
first resurrection, that is, vnlesse
thou liue a godly life, vnlesse thou
mortifie thy filthy finnes, and
vngodly desires, vnlesse thou
become a new creature, surely,
surely thy estate is lamentable,
and thy part is in the Lake of fire
and brimstone, which is the se-
cond death. And therefore let
no man deceiue himselfe. to
thinke, because hee heares the
Word, professeth the Gos-
pell, receiues the Sacrament, that
therefore he is well enough. No,
no: though thou heare neuer so
much, if thou liue in sinne, in
swearing, drunkennesse, &c. thy
estate is as woefull as before, be-
caule thou art not freed from the
second death.

And marke this difference;
The children of God haue two
resurrections, and one death:
they

206 } they rise from sinne in this Life,
 vnto a *Newnesse and Holinesse of*
Life; and they rise at the last day
 vnto eternall Life in Heauen, and
 therefore truly blessed. But
 gracelesse and godlesse finners
 haue two Deaths, and but one
 Resurrection: they die in sin here,
 they are dead in sin, and delight
 in sin here; and so they dye the
 first death of the body: and eter-
 nall Death, the *Second death of*
Body and Soule in hell. And as
 they neuer had part in *The first*
Resurrection: so the second resur-
 rection is onely to Iudgement, to
 Death, and to damnation.

And therefore, if you would
 liue when you be dead, you must
 die to sin while you be aliuie. On-
 ly the penitent finners shall liue
 for *euer in eternal life*; only those
 which dye to sin, shall escape the
Second death. But the impeni-
 tent

rent that liues and delights in
fin here, shall dye for his finnes e-
ternall; nay, he shall neuer taste
of the Life to come. But as hee
would not Labour to haue his
part in the *first Resurrection*; so
hee shall be sure to haue his por-
tion in the *second death*; which
is so fearefull a thing, that it
might make euen flinty hearts to
breake in peeces, to lye in fire
burning for ever, without any
ease or end. Oh then let vs looke
vnto it, and labour and endea-
uour to haue our part and porti-
on in the *first Resurrection*; and
then shall the *Second death* doe
vs no harme; but wee shall liue
in ioy and happinesse for e-
uer in Heauen, with
the Almighty.

And

15 And whosoever was not found written in the booke of life, was cast into the Lake of Fire.

THIS former verse did shew to vs, the execution of the last Iudgement vpon all wicked and vngodly sinners, and of that wee spake the last time. Now in this Verse wee may obserue the different estate of the Children of God, and of the wicked: for as there bee but two sorts of men, *Good* and *Bad*, *Elect* and *Reprobate*, *Penitent* and *impenitent*, the children of *G O D*, and the limbes of *Sathan*: So there bee but two places, *Heauen* and *Hell*, *Ioy* and *Paine*, the *right hand* and the *Left*. And the reward shall be according, eyther *Blessed* or *curst*; for so *Saint Iohn* saith heere, *The elect shall haue*

eternall life : But they that be Re-
probates shall be cast into the Lake
of fire.

First, concerning the Elect,
and those that be chosen in the
Lord Iesus, and whose names
be written in Heauen. As their
liues doe differ from the Wicked
and Vngodly ; so their estate af-
ter this life is farre different, for
they shall bee Blessed for ever.
And if you doe aske, what is this
Blessednesse that all the Elect
shall haue ? I answered with Paul,
The eye of man neuer saw it, nor it
neuer entred into the heart of man
to conceine the hundreth part of
this happinesse ; Yet we may out
of the Word of God, gather some
relish of it, as it is described vn-
to vs.

And first and formost, this blef-
sed state of the godly at the last
Day, stands in this ; That G O D
P shall

1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

1 Cor. 2.9.

I.
Wherein
mans hap-
pinesse in
death con-
sists.

1 Cor. 15.
28

math. 25.

2.
Reuel. 21

1 Cor. 15. 18

Iohn 17. 3

Reuel. 21.

Pfal. 17. 35

Reuel. 22. 3

3.

shall bee all in all vnto vs: What good thing seuer the heart of man can wish or desire, that will God be vnto vs. If thou desire wealth, God will be it vnto thee. If honour, or pleasure, Almighty God will be all in all vnto vs. *Every Child of GOD shall haue a Kingdome; Come yee blessed, &c.*

Secondly, in the Kingdome of Heauen, there shall be no manner of want; for we shall be freed from all sinne, and all defects in Body and Soule shall bee supplied. And although now we see GOD but in part, yet then we shall behold him face to face, vnto our Eternall comfort: Wee shall then euermore line in his blessed presence, and raigne with him for euer.

Thirdly, then all the Elect shall be like vnto Christ Iesus: So saith

Paul.

Paul, He shall change our vile bodies, and make them like unto his glorious body.

Phil. 2.24

6

Christ was most holy, pure, incorruptible, and glorious: even so shall wee bee; wee shall be for euer freedde from both sinne, Sathan, Death, and Hell.

Fourthly, in Heauen we shall reape endlesse ioy, and eternall happinesse, and shall delight in praying of God for euer: So as we shall keepe a perpetuall Sabbath, and rest in the seruice and Worship of God for euer. And this shall be done vnto all which feare God, and whose names shall be found Written in the Booke of Life.

4.
Psa. 16.11

Oh then, cursed be these men and Women, which thinke and say, It is vaine for to serue the LORD. Oh no, then men shall know, it is not in vaine to serue

vse.

Mal. 3.14

the Lord. Nay, G O D will put a difference betwene them that *serue him, and serue him not.* And this should encourage all men to labour to abound in all holy duties, seeing God will reward euen *the least worke of Faith.*

If thou giue but a cup of cold Water in the name of Christ, verily thou shalt *not loose thy reward.* Though our workes cannot any way merit, yet he will in mercy, for his Son Christs sake, thus crowne the good workes of his Children.

And seeing a few shall bee saved, O let vs labour to be of that little Flocke; let vs aboue all things, seeke this Kingdome of God. If thou obtaine this, thou art happy and blessed, although thou loose all the world besides. And if thou loose it, thou art miserable and wretched, though
thou

thou winne the whole world. O then what mad men are we, if we do neuer seeke for this, or dreame of Heauen vntill wee haue one foot in hell: let vs not then thinke to gaine a Kingdome so easily, we cannot go to Heauen on beds of Downe, but wee must strue to enter therein. And as life is sweet, ioy, riches, honour, and pleasure are sweete: So to haue for ever, without feare of loosing, this is a Blessed thing; for so it is with them that be in possession of this Kingdome, they shall bee out of all feare to loose it, but shall raigne with **C H R I S T** for ever more.

Thus (in some sort) you may conceiue the Blessed, and most happy estate of all the elect and faithful Children of the Almighty, which ought to stirre vs to repent, and turne to God.

But, what shall become of the
 rest, the Vngodly sinners, of
 them *whose names bee not Writ-*
ten in the Booke of Life? Alas,
 poore wretches, distressed soules!
 it grieues me to thinke of them,
 it would make a mans heart for
 to melt, to thinke on their most
 woeful milery. And I quake to
 speake, or to thinke what shall
 become of them after this Life.
 The Holy Ghost sayth heere,
They shall be cast into the Lake of
Fire. What shall become then
 of the Swearer, Drunkard, &c.
They shall bee cast into the Lake of
fire. And so sayth Christ, *Go*
yee cursed, &c. This is their end,
 and this is their portion for e-
 uermore. Ah miserable wretch,
 ah vile Creature, ah miserable
 sinner, it had beene farre better
 for them, they had neuer beene
 Borne, or had beene made rather
 Toads,

Matth. 25.

Toads, or Serpents, then men.
For besides this, that they shall
bee cast out of the glorious and
comfortable presence of Almighty
God, and his holy Angels, they
shall bee cast into the Lake of fire
for ever.

Concerning which Lake of fire
into which all impenitent and
hard-hearted sinners shalbe cast
for ever: I will set downe three
special points.

First, the Extreameity of it.

Then secondly, the Perpetuity
of it.

And thirdly, that it is Remed-
dileffe.

All which wel considered, me-
thinks it should make the flinty
hearts of sinners to melt, and to
breake in peeces, for feare they
do come into this place of tor-
ment, into this Lake of fire.

And seeing the Spirit of God

shall

P 4

doth

doth repeate in agayne and againe, that all reprobate sinners shall be cast into the Lake of Fire, it is to shew, that men doe little consider of that, they doe not tremble at it. And therefore he beates vpon it, to teach vs, that it is speciall point to be thought on, to mollifie our hard hearts.

1.
The extre-
mity of it.

And first, concerning this same Lake of fire. In that it is named here *A Lake of fire*, this noteth vs the extremitie of the Torment, that it is a place of endless woe and vnspeakable payne. The Scripture affoordes it sundry names, to set forth the vnspeakable torments thereof. *All wicked and impenitent sinners shall be cast into the Lake of fire.* For of all torments, none is so extreame as fire. And Christ saith, *There shall be weeping, wailing, &c.* And it shall

Reu. 21, 8

Luk. 13, 28

shall bee most hot, and yet most cold, which shewes the strangeness of this fire, &c. Againe, *Their worme shall neuer dye, Mar. chap. 9. 44.* That worme which shall gnaw their Consciences, euen the torment of their consciences. Oh what a woefull thing is this, for any man or Woman, to haue a Worme continually to gnaw their Bowels within, neuer to let them alone, or to giue them any rest. Such shall the misery be of the wicked. Agayne, *Tophet is prepared for the King, hee cannot escape, and it is deepe and large, and the burning thereof is fire and much Wood, and the breath of the Lord as a Riuer of brimstone shall kindle it Esay 20. 33.* So as the wrath of the Lord shall be as bellows to blow it, and as a riuer of Brimstone to main-
taine it.

By

By this you may a little conceiue the Extreimity of the woful Lake of hel fire. But if I had the tongue of men and Angels, I could neuer Expresse it to the full. For as the ioyes of Heauen be vnspeakeable, so the toments of Hel can not bee expressed, at what time the full wrath of *God* shal feede vpon the Reprobates, both Body and soule and shal feed vpon them for euer more.

Now, to the end you may the better conceiue the extreimity of it, you must know, that the toments of Hel, they be vniuersall, even in all the parts of the Body and faculties of the Soule at once the mind, the wil, the conscience, the affection, the head, the heart, &c. all at once shalbee tormented. The paines in this Life, they are (for the most part) particular

in some part of the Body; but in this fire the sinner shall bee tormented in all parts at once: And yet we may see, that some paines there be, as is the *Convulsion*, or the *Stone*, &c. which men would not willingly haue for a whole world. Alas, what a woful thing will this be, to be thus tormented, euen in all and euery member so extreame! Let one example serue in this point. The rich glutton cries out, *Oh I am tormented in this flame!* Luk. 16. The Torment and heate was so great, that he would haue giuen euen a whole World, if he had bin King of it, for so much water as would haue stucke vnto his finger, to haue cooled his flaming tongue. Thus you see, that this fire is most extreame and woful, and yet men will not believe it, they feare it not.

But

Math. 6.

But let every one thinke on the most wofull and extreame paine of this Lake of fire, and let vs make that vse which our Sauour teacheth vs, *If thy right hand or Foote*, that is, any thing neuer so sweete, or neuer so profitable, neuer so deare nor neere vnto vs. *Let vs cut them off, and cast them from vs*; that is, let vs forgoe and forsake them all: For it is better to goe lame into Heauen, then rich into Hell: It is better to goe naked into Heauen, then in costly apparrell to Hell. Oh therefore let all carnall men, and all Vngodly sinners, that liue in pleasures, and in sinne, let them know they shall pay full dearly for these things, euen the losse of their owne soules in Hell forevermore.

2.

The perpetuity of it.

Secondly, as the paines of Hell be caselesse and most extreame

treame, so they be endlesse and
perpetuall; no end of them for
euermore. So Abraham tels the
rich glutton, *You that bee there
cannot come hither. Luke 16.* And
so saith St. Iohn Revel. 21. *It is a
lake of Fire and Brimstone that
burneth for ever. So, Go yee cursed
into everlasting fire. Math. 25. 41.*
It can neuer be quenched, when
as damned sinners shall lye there
in many thousand yeares, yea,
as many as there bee Starres in
Heauen, and yet neuer to haue
an end. If a man should but once
in every thousand yeares, take one
spoonfull of Water out of the
Sea; how many thousand thou-
sand yeares would be expired be-
fore hee should haue empried the
same.

Oh consider this, you that for-
get GOD; consider this, you
which contemne the Word of
God,

God, prophaine the Lords Sabbath, that make no Conscience at all of Drunkenesse, &c. What a Treasure of plagues the Lord hath reserved for the Damned. Oh, let vs thinke often of this, that these same torments be boundlesse and easelesse. Oh woe to those mad men and women, and woe to those Fooles be we, that we will not enioy the pleasures of sinne for a season, and then to lye in Torments for euer? What shall benefit or profit vs to enioy little worldly pelfe, mohey, land, or liuings here, for to liue in pleasures and Delights some forty or eighty yeares, and then to be tormented in Hell fire euermore. And yet do we see that such is the extreame folly and madnesse of many men that they will haue their penny worke here, although they pay new

so deare for ^{it} in the Life which is to come.

Thirdly, these Torments, as they bee endlesse and caselesse, so they be remediless. This we may behold of the rich glutton in Hell, who would haue giuen a World, if he had beene owner of it, and yet for all that could he not haue it, it was then denied him. For there is no ease nor remedy in Hell, no redemption after Death; no siluer nor gold, no Wit, nor policy, no appealing vnto another Iudge; but he must lye by it for enermore, euen in this close prison, vntil he hath payd the debt, and vntermost farthing. For if all the blessed Saints and Angels in the Kingdome of Heauen should fall downe at the feet of Christ, to beg but for one soule, it could do him no good, Christ would deny them all, they

3.
Remedy
lesse.

Exhorta-
tion.

they must haue the repulse.

O then consider this: this is that ought to make all men for quake, and all hearts to tremble that in Hell is no ease, nor hope of Redemption. This is that which makes the Diuels and damned Spirits to feare and to tremble, and yet it cannot moue flinty and stony hearted sinners once to be affraide. Oh then beseech you, let vs thinke of these things now in these dayes of mercy: Now is remedy to bee had now we may auoide this woefull misery, now we may escape the fearefull Torment and wrath to come.

If we will now Repent, if we will now leaue our sinnes and be pardon of Almighty GOD for them, we may escape. But after Death there is no time of mercy but only iudgement and torment.

but

but fire, and brimstone, and the
wrath of God for euer more, and
therefore now let vs Repent, let
vs bewaile our finnes, and liues
the seruants of G O D, and not
in the flames of fyre, and Sa-
than any longer, and then the
grace of heile shall not preuaile a-
gainst vs.

Our blessed Saniour telleth vs,
that the soule of a poore Begger
is more worth, then many Thou-
sand worlds. And therefore the
losse of a soule is greater then the
losse of the whole world.

If a man would loose House,
Land, Wife, Children, and all
that he hath, yet it is nothing in
comparison of his Soule, that is
a losse of all losses, to bee seue-
red from God, and from Christ,
and to be in Hell torments for
euer. Oh then let vs know what
our Soules bee worth, and let vs

Q learne

learne to prize them about the
 whole world. But alas, men can-
 not so esteeme of them. Oh no,
 men will for one penny y^e or an
 heutes pleasure, hazard losse of
 soule and body for euer more.
 Ah poore soule, thou didst neuer
 yet know what thy soule is worth.
 Christ Iesus sayth, it is more
 worth then all the world. Oh le-
 vs esteeme of it, and value it, and
 account all riches, pleasures, and
 profits, as dung, so that our foules
 our poore soules may be saved
 in the day of our

Lord.
 The end of the fourth and last
 Sermon.

A
FOLD FOR
Christs Sheepe.

*Delivered in two Sermons
upon the first Chapter of
the CANTICLES,
Verse 6. 7.*

The seventh Impression, Corrected
and amended by the Author SAMUEL
SMITH, Minister of the Word.

Esay 55. 3.
Hearken, and your soule shall live.

LONDON:
Printed by N. O K E S. 1633.

A
FOLD FOR
Christ's Sheep.

Delivered in two Sermons
upon the fifth Chapter of

the GOSPEL

Mat. 23.

The last Sermon, Concerning
and amended by the Author SAMUEL
SIMPSON, Minister of the Word.

Heaven, and your souls shall live.
Ely 22. 30.

LONDON.
Printed by N. O. 1633.



TO THE
RIGHT VVOR-

shipfull and Vertuous
Gentlewoman, Mistris

Mary Butler of

Tooby.

Right worshipful, the
Booke of the Ho-
ly Scripture is as
the good Prophet
David called it, a Lanthorne
to our feete, and a Light vn-
to our Pathes. The Elect of

23

God

Iohn 6.

Phil. 3.8.

Heb. 11.28

Psal. 34.12

1 Reg. 3.5, 6

God are therein enlightened,
 and taught of God, through
 the inward Operation of Gods
 Spirit: The knowledge where
 of haue beene deare and preci-
 ous vnto the godly. Paul, the
 sanctified Vessell of the Lord,
 did esteeme all things else but
 Dung in comparison of it.
 Moses regarded not the plea-
 sures he might haue enioyed
 in King Pharaohs Court, in
 comparison of this: And
 Dauid preferred the Office
 of a Doore keeper in Gods
 House before the chiefest
 Palaces heere below. This
 was that that Salomon the
 wisest did ayme at especially.

h.1

having his choise of so many things offered him from God. And no marvaile though the Children of God doe preferre the choyce of it before all other inward things whatsoever, Because our Sauour will teach Vs, that the Knowledge thereof will bring a man to life Eternall. It will safely conduct a man to Geds Kingdome, and make him decline from the by-wayes of sin & error, which lead to destruction. Here is Milke for Babes, and strong meate for men of Riper yeares: so that none that are invited to this Feast, but may finde

Iohn 17.3

Q 4 some

some Refreshing. Yet notwithstanding, that this is the excellency of the Holy Scriptures, and that this hath been the choyce of God his seruants in all Ages; to Preferre the knowledge of it before all things, and to conformance their Liues thereunto: the Papists, the malicious enemies of Gods truth will not shewe themselves to be of the Serpenticall broode, euer treading vpon the heele of Gods Church, euen with their Templum Domini, Templum Domini: the Church, the Church: As if the Church-Keys hung euer at their Girdle.

dle. These their painted shewes
of Piety and Holinesse haue
caused many to stagger in the
Way of godlinesse, who haue
not taken deepe roote in Chri-
stian profession. Let such with
a single Eye reade ouer these
two short Sermons, where they
shall finde a Folde pitch for
all Christ Iesus Sheepe: the
visible Church made knowne
from the flockes of his Com-
panions: Which, howsoeuer
they come with Iesus, Iesus,
in their mouthes, yet doe de-
ny the power of Godlinesse, see-
king utterly to extinguish the
Light of Gods truth, that it
may not shine to men. In-
deede

deepe, a palpable darknesse
 hath yett ouer spread all the
 Dominions of that Romish
 Pharaoh, more palpable then
 the darknesse of Egypt, but
 the Truth shall preuaile,
 maugre the spite and malice
 of Antichrist, and all that
 bloody Crew: And the
 bright beames of the Gos-
 pell shall despel thote foggy
 mists of Popery and Igno-
 rance. When the pride of the
 Whore of Rome is once at the
 height, and the measure of her
 iniquity is once full, accor-
 ding to that of Saint Iohn in
 the Reuelation. Shee is
 fallen, shee is fallen, euen
 Baby.

Babylon that great City, &c.
God put into the hearts of al
Christian Princes, to rise vp
against her, that their warre
with them may assure them
of a peace with themselves,
and with their Lord God.
For, how dangerous they be
vnto a Christian Common
wealth, euen their Helish at
tempts do shew. Neither is it
an error in practice, as many
would beare men in hand, &
it is an error in doctrine, tea-
ching yea and maintayning,
it that they may safely kil, &
take away the life of a Chri-
stian prince that will not
yeeld & subiect himself vn-

• to

to the Pope of Rome. And
no maruaile then, though they
cannot endure the manifesta-
tion of Gods Word, which
is a Lanthorne vnto our
feete, and a Light vnto our
Pathes, directing vs vnto
Heauen: For this light, if
the Pope did not smother it,
euen little Children in the
Streets would long ere this
haue cryed, Fie vppon them,
fie vppon them. It is my care
both in Publicke and Priuate
(out of my small Reading) to
discover as much as in mee ly-
eth, the Mystery of iniqui-
ty, and to lend one blast to
the sounding of that Trumpe
that

that shall at last shake down
the Walls of this Iericho.
It is the old and ancient Doc-
trine of Faith and Repentance;
that I here intreate of. As for
the plainenesse of deliuey of
it, I doe trust You will ac-
knowledge that the power
of the Spirit is best seene in
weakenes. And that plainli-
nes doe best answer a straight
and euen Leuell: the Eui-
dence of the Spirit is best seene
in plainenesse.

I haue presumed to prefixe
your Worships name vnto this
smal Worke. It shall (by Gods
good blessing) increase your
loue vnto the truth and Gospel
of

of Iesus Christ : A zealous
Professor whereof you haue
shewed your selfe to be these
many yeares, and worke in
you a farther detestation of
Popery. As you haue begun
well, so proceed, and let your
Workes bee more at last then at
first. Bee still for God in all
his wayes, and God will be
still for you in all your wayes,
aduaunce him still, and Hee will
aduaunce You. Thus I adde
this poore mite to the treasu-
ry of the Church, ascribing
the Patronage vnto your selfe,
the yse vnto the World, and
the successe of it to God, I
pray God to keepe You in
his

by Holy feare and Favour,
unto the end; and so shall re-
maine

Two Sermons.

Your Worships in all Chri-
stian duty to be required,

CHURCH. I. V. 1.

Doctrine 1.

Christ Iesus must be beloved
of every man.

Doc. 2. True love of a spouse of
Christ, to hunger and thirst af-
ter him.

Doc. 3. The Church of God
acknowledge Christ to be her
chief shepherd.

Doc. 4. The Church of God
is in the very house
of perfection.

Doc. 5. Every teacher in the
Church

A Table of the Doctrines
contayned in these
two Sermons.

*And thus in a few words I have
 begun the first Sermon.
 Cant. 1. Ver. 7.*

Doctrine 1.

Chrift Iesus must bee beloved
 with the strongest Affection
 of Love pag. 234

Doct. 2. True note of a sheepe of
 Christ, to hunger and thirst af-
 ter the word of God. — p. 255

Doct. 3. The Church of God doth
 acknowledge Christ so bee her
 chiefe Shepheard. p. 267

Doct. 4. The Church of God
 sometimes is in the very heate
 of persecution. pag. 274

Doct. 5. Christ teacheth not his
 Church

Church in the house of perhan-
tion, but provideth comfort for
them. p. 285

Doct. 5. It is almost impossible
for men to hold out in time of
tryall, that are not assisted by
God. the Second Sermon. p. 296

The Second Sermon.

CHURCH p. V.

Doctrine 6.

CHURCH esteemeth of his
Church, as if they had no
sinne. p. 306

Doct. 7. The Church of GOD
sometimes may bee at such a
straight, as not to discern the
truth. p. 317

Doct. 8. A direction to know
which is the true Church. p. 324

R

A



A Fold for Christs SHEEP.

The Second Sermon.

CANT. I. V.

Shew thou me, O thou whom my
soul loneth, where thou feedest,
and where thou lyeest at noone;
for why should I bee as she that
turneth aside to the Flocks of
the companions.

If thou know not, O thou the fairest
among women, get thee forth
by the steps of the Flocke, and
feed thy Kids by the tents of the
shepheards.



BEFORE I enter into
the Text it selfe, which
I haue now read vnto
you

you, it shall not be amisse for my
 better proceeding, and your Vn-
 derstanding, for to speake some-
 thing concerning the order of
 placing this *Booke*: the Title of it;
 the Subiect, and the Matter there-
 in contayned.

First touching the Order of
 placing this *Booke*, wherein King
Salomon labours to build vp the
 Spirituall Temple of the Soule.
 As the same he hath obserued in
 building the materiall Temple,
 where he framed three Courts;
 the vtmost for the Common
 People, the second for the
 Priests and Leuites; and last of
 all, that *Sanctum Sanctorum*, the
 Holiest of Holies, onely for
 the High Priest to enter in at,
 and that but once a yeare: Euen
 so in this Spirituall Temple of
 mans Soule, hee hath likewise
 framed three Courts. First, an

Proverbs

utmost Court, which is his Booke
of Proverbs, where all sorts and
degrees of men whatsoever, are
taught and instructed a civill
course of manners. Next to that
he hath a second Court, which is
his Ecclesiastes, leading men on
further in the way of godlinesse,
and Christian piety. And last of
all, he hath a *Sanctum Sanctorum*,
which is his *Cabiolet*, wherein
not every one, but onely those
which delight in heavenly and
divine Mysteries may behold the
pure, free, perfect eternall, and
constant love of G. H. R. I. S. T.
I. E. S. V. S. towards his Church
and every faythfull soule; as al-
so the love of his Church to-
wards him, and what great and
principally benefits shee receiveth by
him.

Ecclesiastes

Canticles

Secondly, for the Title and
subiect matter of this most ex-

cellent

cellent Booke, as there is *Sabbatum Sabbati*, so this is a *Song of Songs*: because all that *Salomon* did endite, this is most *Diuine* and most excellent. In the which hee doth most liuely and affectionately, by Allegoricall and Paraboricall speeches cypher out and describe vnto vs the most holy and perfect loue of *Christ Iesus*, towards the *Church* his blessed Spouse. For *Christ* and his *Church* are heere brought in, in this worthy Booke, as two *Paramours*, who are in loue the one with the other; as a time of wooinge euer goeth before the solemnization of *Matrimony*, and which in due conuenient time haue a purpose to marry as *Ioseph* and *Mary* were first espoused before they came together: So the same order is ob-

Psalm. 41.

Mat. 1. 11.

served in this Spirituall Union
 betwixt Christ and his Church.
John 3. 29. They must first be
 contracted, then afterward mar-
 ried. The *contract* is, when a man
 is Regenerate and Borne a new,
Revelation 21. 9. translated out
 of Nature into *grace*, depending
 only vpon our Sauiour Christ for
 saluation, and finished and made
 vp in the day of iudgement, when
 all the Elect shall surely enioy
 Christ. For so Witnesseth the
 holy Ghost, where it is sayd, *Let*
all be glad and reioyce, and giue
glory to him, for the marriage of
the Lamb is come, & his wife hath
made her selfe ready. Revel. 19. 7.
 So then this Booke containes in
 it the Wonderfull loue, and mu-
 tual affection betwixt our Sauiour
 Christ and his Spouse, the true
 Church of GOD, and euery
 true beleuer. Thus much may
 serue

serue touching the Booke it selfe,
we will now come to the words
of the Text.

*Shew thou me, O thou whom my
soule loneth, &c.*

IN the beginning of this Chap.
ter, the Church beginneth to
speake to *Christ*, and being rai-
shed in heart with his Loue, de-
sires more earnestly to bee em-
braced of him, that she might be
ioyned vnto him, and haue fellow
ship with him, preferring *Christ*
Iesus with the blessing and bene-
fits shee reapeth by him, be-
fore all other things in the
world.

In the third Verse shee con-
fesseth her vntowardnesse, and
her want of power to embrace
Christ, and therefore shee desi-
reth him to draw her heart by

R. 4.

his

the One
it

his word and Spirit, whereby she
th with her earnest desire to re-
ceiue Iesus Christ.

Vers. 4. She remooues an ob-
iection that might be made, for
it might be sayd, alas, Thou art
blacke and deformed, how canst
thou then hope that hee will
take any pleasure in thy bea-
uty, seeing that hee is the most
pure, blessed, and glorious Sonne
of God? To this shee confesseth,
that though by Nature shee bee
blacke, full of blemishes and na-
turall corruption, by reason of
Her originall sinne, and naturall
corruptions, as also her actuall
transgressions, yet notwithstan-
ding being washed in Christs
Blood, clothed in his Righte-
ousnesse, and being decked and
beautified with the Graces of
his Spirit, Knowledge, Fayth,
Repentance, Zeale, Patience,
Love.

Love, Obedience, &c. *shee is sayre
and comely.* I. 2. gains owne

Now in the sixt Verse, shee
puts vp an earnest request vnto
Christ, that Hee would in mercy
shew her where hee feedeth his
Flocke, and where hee provides
comfort for them in the time of
trouble. For *Christ* being the
great Shepheard, his *Church* on
earth seeke onely after him to be
fed, resting assured, that there is
but one true shepheard, who fee-
deth all his sheepe with whole-
some pasture.

In these two Verses wee haue
two things to bee considered of
vs.

1. The Request and Petition, the
which the Church doth make vnto
to *Christ*. Verse 6.

2. The most kind and louing answer
of *Christ Iesus* vnto his *Church*,
directing her, and comforting
her, according to her petition.

V. 7.

In

In the first of these wee are to consider two things. First, the Request: and secondly, the reason of the Request.

In the Request note, First, the person to whom shee resorts: *o thou whom, &c.*

First, that Christ Iesus would shew her where he feeds his Flocke with his holy Word, and Sacraments: to this end, this shee would seade her, as hee fed the Flockes of former times,

Secondly, where he provides shelter and shadow, in the heate of persecution: as the manner of those shepherds was in those hot countries, to drine their sheepe to shade in the heate of the day.

And lastly, the Reason, *For why should I bee as shee that turneth aside after the Flockes of thy companions?* So that if Christ doe it not it will not bee for his honour, nor yet for her good.

First,

First, for the Person to whom
 her seeketh for Direction and
 sure comfort, it is *Christ Iesus*
 the Sauour and Redeemer of
 his Church and people, whom
 she Describeth thus, *Oh thou*
whom my Soule longeth, &c. q. d.
 Oh Lord Iesus Christ my onely
 Sauour and Redeemer, whom
 I loue with all mine heart: yea,
 whom I loue most earnestly, a-
 boue all the world. So as if the
 question were asked what I loue
 best in all the World, I speake it
 from my heart: It is thou LORD
 alone.

The person
 vnto whom
 the Church
 seekes for
 direction.

Hence wee learne with what
 affection every childe of GOD
 and true Beleuer must loue our
 Sauour Christ: Namely, with
 the greatest and strongest affecti-
 on of loue they can. So as if it
 were asked, what, or whom dost
 thou loue most, thou canst true-
 ly

Doctr. I.
 Christ Ie-
 sus must
 be beloved
 with the
 strongest
 affection of
 loue.

noted
man
died
for
us
all

John 21.15

Luke 7.47

Can. 2.10

ly say with the Church here
the Lord Iesus Christ, O how
whom my soule loveth! So did
Peter, whose love was so great
that hee dyed for Christ: So
that hee might very well say
Christ when hee asked him the
question, whether hee did love
him or no: *Yea Lord thou knowest
that I love thee.* The like is to
be seene in Mary, whose love
was so great to Christ, that
testimony thereof shee washed
his feete with her teares, and wept
them with the hayre of her
head: So that Christ gave
this testimony of her, to her
everlasting prayse, *That shee loved
much.* So that the Church
and Spouse of Christ testifies
her love to her husband, in
severall places of this most worthy
Booke, calling Christ Iesus her
Beloved, *My Beloved spake*
said

sayd, &c. And agayne, Stay mee
 with Plaggon; and comfort me
 with apples, for I am sicke of Love,
 Cant. 5.9. Yes, it is a precept gi-
 uen by the Lord God himselfe,
 that wee must Haue the chiefest
 loue, and the first roome in our
 hearts: Thou shalt loue the Lord
 thy God with all thy heart, with all
 thy soule, & with all thy strength,
 Deut. 6.5. The Lord will not be
 satisfied with the loue of our
 eyes, to behold his workes; the
 loue of the eare, to listen to his
 Word; the loue of the tongue,
 to talke of him; the loue of the
 feete, to goe to the Sanctuary, but
 the Lord doth require all these
 loues together in one. So as a
 man may truly say with David
 the Prophet, Psal. 83. 25. Whome
 haue I in heauen but thee? And I
 desire nothing in earth in compa-
 rison of thee. The Lord cannot
 abide

Mar. 9. 24

abide that a man should haue a heart, and a heart; one for God, another for the Diuell. We cannot serue GOD and Mammon, wee must not part our loue to the World, the Flesh, or the Diuell, diuided it must not, Christ must haue it all. Now the Reasons are diuers, to shew with what an ardent affection we must loue Christ Iesus.

Reas 1.

First, because he is our Husband, and wee are his Spouse, for so sayth the Prophet *Esaie*.

Esaie 54. 5

Hee that made thee is thy Husband, whose Name is the Lord of Hosts. And againe, Let vs reioyce and giue glory to him, for

Reu. 19. 7

the Marriage of the Lamb is come, and his Wife hath made her selfe ready. Now our spirituall seruice and Worship of God is (as it were) a certaine marriage of our soules vnto God. When

abide

we

we take vpon vs the profession
of *Christ Iesus*, as in Baptisme,
then wee betroth our selues to
Christ, as to an husband, entring
into couenant with *Christ*, to
keepe vs onely to him, vnto
our liues end. So then by this
meanes the **L O R D** is become
our husband and we his Spouse.
Now then, as an honest man
cannot endure that another man
should haue a interest in his
Wife, so will not **CHRIST** en-
dure that any other should haue
with him any intrest or portion
in his Church, For hee is a zealous
God, *Exod. 26. ver. 5.* So then the
force of the reason standeth thus
Gods people which are marry-
ed vnto *Christ*, must loue *Christ*
alone because wee are linked and
married to him alone, as a Wife
to her husband, vnto whom a-
longe she is bound. Therefore
we

we forsake the Lord and breake
the promise wee made to him in
Baptisme, and betroth our selues
vnto others, then will he surely
cast vs of, giue vs a bill of diuor-
ment, as shamelesse strumpets,
and punish vs for our vnfaithful-
nesse.

Reas. 2.

John 4.19.

Secondly, he loued vs first,
and best: according to that of
St. Iohn, *Wee loue him because he
loued vs first.* Yea, he lobed vs
first, when we were his enemies,
and had made a voluntary sepa-
ration betweene him and our
soules, committing Spiritual
fornication with Sinne and Sa-
than. Yea, as the Apostle Paul
witnesseth *I Gent that were dead
in trespasses and finnes hath he
quickned.* And lest wee should
any whit doubt of his loue, he
hath manifested it, in that *He
hath washed vs from our finnes*

Eph. 2.4, 5

Reu. 1.6.

in his Blood. Oh then, greater
Loue then this can no man
shew. And therefore seeing
Christ hath loued thy soule so
dearely, as to suffer a cursed
Death, yea, to shed his owne
heart blood, to saue thy soule:
Oh how oughtest thou to loue
Christ againe? If a man were
taken by the *Turkes*, and put to
extreame slavery and bondage,
where hee should remayne for
euer, vnlesse a great summe of
money were payde for his ran-
some, the which hee were ne-
uer able to pay. How miserable
were the estate of this man? But
if one should come, that out of
his meere loue vnto him, pittie-
ing his misery, that should pay
his rancome, and set him free,
who can expresse how much
this poore wretch were bound
vnto him? Wee are all taken
S priso.

prisoners, and that not by the
 Turkes, which onely can but
 hold vs in temporall bondage,
 but by subtile Sathan the Prince
 of darkenesse; where we should
 haue indured, not a temporall,
 but a spirituall and eternall bon-
 dage and slavery, and that in hell
 for euermore. And nothing but
 onely the blood of the Sonne
 of *G O D* could be our Ransome.
 Oh, how should this worke vpon
 the affection of euery Christian
 man and woman, and euen bind
 vs to loue Christ againe. Now
 what might moue Christ, but
 onely his loue, to giue himselfe
 to death for vs? Surely, nothing
 that was in vs. *But God, who is*
rich in Mercy, through his great
loue wherewith he loued vs, euen
when we were dead by sinnes, hath
quickned Vs together by Christ,
by whose grace yee are saved. And
 agayne,

Eph. 4: 5.

again. Hereby have we perceiued
loue, that he layd downe his life for
vs. By whom (saith the Apostle)
wee haue Redemption through his
blood; and therefore the loue that
Christ Iesus hath first shewed vn-
to vs, must constrain vs to loue
Christ againe.

1 Ioh. 3. 16

Eph. i. 7

And last of all, because Christ
Iesus is the most excellent in him-
selfe, and therefore most worthy
of our respect. For so sayth the
Church of God, *My beloved is
white and ruddy, the chiefe of ten
thousand.* In the world we see it
common; that some are beloued
because they are faire and beau-
tifull; some, because they are
rich and wealthy; some because
they are eloquent and wise, and
some because they are very ho-
nourably descended. Now Christ
Iesus hath all of these. For what
loeuers may affect a mans heart,

Reas. 3.

Cant. 5. 10

and any Way procure loue, the same is our Sauour *Christ* fully and absolute without any shadow of mutability, or change. For Wisedome, he is the fountayne: For Truth, he is the Author of Truth: for mercy, he is the store-house of all Mercy: for Riches, hee is the Lord of Heauen and Earth, euen the store-house of durable Riches; and for Beauty he is the most Holy and Blessed Sonne of *God*, full of grace and truth.

Vse 1.

Λ
0

O how may this serue to Reproue all carnall and prophane Hypocrites, VVorldly men, Epicures, couctous cormorants, who loue any thing more then *Christ Iesus* and his glorious Gospel: like the *Gadarens*, who preferred their Hoggs before our Sauour; yea one messe of Potage with *Esaue*, that can be content

rent to sell *Christ* for lesse then thirty pence : that loue their filthy pleasures, as eating, drinking, pride, vncleannesse, &c. more then *Christ* and their owne soules, like the *Bethemites*, let *Christ* lye in the stable amongst Beasts ; for they cannot affoord him one corner in their hearts.

Againe, it is the sin of thousands, that professe *Christ* to be their Husband and Sauiour, that yet breake their Couenant, and serue the World and the flesh : that pretend they loue the Lord *Christ Iesus*, and yet betroath themselves vnto the World, the Flesh, and the Diuell, and serue them. Now how could any man be content with this, that his Wife should say she loues him, and yet sets her heart vppon another man ? So, how can we thinke that *God* will take it at

our hands, if we will make shew that we loue Christ, and yet are euer dallying with the V World, Christs enemy: Oh he is a iealous God, and will neuer indure it at our hands.

And lastly, by the rule of this Doctrine of the Papists here no lesse to be reprov'd; who so much robs God of his honour, in calling vppon Saints and praying vnto them; nay preferring the Virgin Mary before Christ himselfe, giuing honour and adoration vnto Saints and Angels, making them Mediatours and Sauours: They shall finde one day, that God will not put vp this robbery at their hands; but will shew his iealous and terrible anger and wrath against them, as most sacrilegious persons, and robbers.

It must stirre vp every Christian

Arian man to labour to finde his
 Heart rauished with the loue of
 our Sauour ; so as hee can say,
 out of the affection of his Heart,
O thou whom my Soule loueth ! so
 as if the Question were demaun-
 ded what I loue best? I can true-
 ly say, *I loue Christ Iesus more then*
the whole World ; yea, I account al
things but losse and dung to winne
Christ. And where men find this
 true affection and loue of Christ
 in them, it is a certayne signe of
 their Saluation, that God hath
 cast his loue vppon them, that so
 the loue of God drawes loue to
 him agayne. As the light of the
 Sunne lights on the eye, and by it
 we see the Sunne agayne. And
 as by the impression in the waxe I
 wee know the seale : So by our
 loue to God, we know his loue
 to vs. Oh how should this cause
 euery man and woman, and e-

Phil. 3. 7. 8

uery mothers child amongst vs
 to examine their loue towards
Christ, that so they may gather
 some assurance vnto their owne
 soules, that *Christ* hath cast his
 loue vpon them. And to doe
 this, aske mee this question of
 thine owne soule: Doest thou
 desire with the Apostle *Paul* to
 be loosed, and to be with *Christ*?
 tell mee, is it meate and drinke
 vnto thee to doe the will of
Christ? Is thy hand euer ready
 (according to thy ability) to be-
 stow any thing vpon *Christ*, and
 for the advancement of his glo-
 ry? Doest thou labour in the
 place wherein thou liuest, to ad-
 uance the glorious Gospel of
 IESVS CHRIST? canst thou
 be content to vndergoe shame,
 disgrace, trouble, persecution, and
 bonds, yea, Death it selfe for
Christs sake? Doth the remem-
 brance

8. 7. 2. 11. 12.

Phil. 1. 25.

Note:

2

3

4

VIOU

A 2

brance

brance of his comming to iudge-
ment cheere vp thy heauy soule?


And doest thou cry with the
Spouse of CHRIST, Come


Lord Iesus come quickly. These
bee markes and tokens whereby
thou mayest discern whether
thou dost loue *Christ Iesus*, yea, or
no.

But because all men are ready
to say that they loue Christ, or
else it were pittie they should line,
and the like; when indeede the
loue of *Christ* is not in them I will
yet proceede a little further and
obscure a few notes and makes of
this pure and hearty loue to
Christ, which are most certaine
signes of grace.

First, we loue Christ, we
will loue his Word, delight in
it, and esteeme it aboue gold
and precious stones. *Lord what
loue haue I in thy word* (sayth

Dauid)

6
7
} 
Markes to
discerne
our loue to
CHRIST.


1 By our
loue to his
Word.

Psa. 119 67

David) all the day long is my
 dy in it. Yea, it is altogether im-
 possible for a man to bee Religi-
 ous, to feare G O D, and to love
 him, that hath no sound loue
 nor delight in the word of God
 so that by our loue to his word
 wee may iudge of our loue vnto
 CHRIST: no loue nor delight
 in the word, surely no loue nor
 delight in Christ; great loue to
 the word, great loue vnto Christ.
 In the Valuing of this pearle
 Davids practice is notable, who
 made the Testimonies of God his
 Heritage, and the very ioy of his
 heart, and esteemed them a
 better gold, yea aboue fine gold.
 And therefore seeing most men
 haue no delight in the word, sel-
 dome or neuer heare it (vnlesse
 it be for fashion sake,) read it, or
 meditate on it day or night: It is
 a certayne token that the loue of
 Christ

Christ is not found in them.

Secondly, if wee loue Christ Iesus with all our heart, we will loue those whom hee loues, his blessed members, true Christians. Hereby (sayth Saint Iohn,) Wee know that wee are Translated from darknesse into light, because we loue the brethren. David testifies of himselfe; all my delight is upon thy Saints. It is our duty to loue all, but wee must loue the Saints with a peculiar and speciall loue, as heires with Christ, and members of the same Body with vs. Therefore seeing men generally hate the members of Christ, contemne them, and despise them; doth not this make it very apparant, that the loue of Christ is not in them? For the world loues her owne. But because I haue chosen you out of the World, therefore the World hateth you.

Thirdly,

2. By our
loue to his
Saints.

Ioh. 3

Iohn 15. 19

3. By our
obedience.

Ioh 14. 23

Thirdly, if we loue our Sauiour, we must shew it by our obedience vnto his Word, and to his holy Lawes: for so saith Christ, *If yee loue me, keepe my Commandements.* Little obedience, little loue; no obedience vnto Christs will, no loue; hearty obedience, hearty loue. And therefore seeing generally men rebell agaynst his Word, and breake his Commandements, though these men should sweare they loue Christ, yet are they lyers, and the Loue of Christ is not in them. For who can beleue that a Traytor can loue his Prince?

4. By our
suffring for
Christ.

Fourthly, if we loue our Sauiour, we cannot endure to heare him blasphemed, rayled on, reuiled, his Word contemned, or his Sabbath prophained, but it will grieue vs at the very heart, and we will (to the vtmost of our

power

power) defend his cause, as a lo-
ving childe the cause of his Fa-
ther ; and a faithfull seruant the
credite of his master. And with-
all, it will make vs be content to
endure some tryall and persecu-
tion for his sake ; yea, losse of li-
berty, wealth, riches, yea life it
selfe, who hath so loued vs, that
he shed his bloud for vs. Thus
much of the Affection of the
Church towards Christ Iesus.
Now wee are to come vnto the
Petitions themselves.

*Shew thou me, O thou whom my
Soule loneth, Where thou feed-
dest, &c.*

THe Church here, as in many
other places of the Sacred
Scriptures, compares Christ Ie-
sus to a good and faithfull Shep-
heard, as the Prophet *Esay* de-
scribes

Esay 40.

Ezek. 34.

Psal. 23. 1

Ioh. 10. 11

scribes him, He will gather together his Lambes. And againe, Behold, I will require my flucke of the Shepheards, and I my selfe will feede my sheepe. and cause them to rest quietly. This is acknowledged of the Prophet David. The Lord is my shepheard, therefore cannot want. Yea, Christ doth thus intitle himselfe, saying, I am the good shepheard, &c.

Now the Church of Christ doth put vp her Request to this great Shepheard, and Bishop of his Church, that hee would be pleased to tell her where he feeds his Sheepe with the Preaching of the VVord, and the vse of the Sacraments, that so she may ioyne with them, there to bee fed and comforted.

Obiect.

Quest. But was not this the true Church that mooueth this question? what is then that o-

ther

ther Church, or flocke shee enquires after.

I now Answer. Howsoever the Church of *G O D* is but one in all the *V*World, yet it hath diuers hearts. As the Ocean Sea, though but one, yet it is called by diuers names, according to the place where it lyes. Euen so the Church of *C H R I S T*, though but one, yet it hath diuers parts, as the Holy Spirit distinguisheth of it, writing vnto the seauen Churches which are in *Asia*. Now of the whole Church of *C H R I S T*, some parts of it be at peace and quiet, free from persecution, when other parts may suffer persecutions, molestations, and be vexed by the Diuell and his instruments whom hee sets a worke. Now in this place, the Church of *G O D* in persecution, and great affliction, desireth

Answer

Reu. 4.

reth to know of *Christ*, where he feedes his Sheepe : That is where the Church is at rest and peace, where the word is purely Preached; the Sacraments duely administered; and Discipline duely performed, that she may ioye with them in the seruice of Almighty God.

Dott. 2

The true
note of a
Sheep of
Christ, to
hunger &
thirst after
the Word
of GOD.

From this request and earnest suite of the Church vnto *Christ*, to know where he doth feed his sheepe, we may learne that it is a true note of a sheepe of *Christ Iesus*, to hunger and thirst after the VVord of GOD, to enquire where *Christ* feedes his Flocke, where the VVord is truly and faithfully Preached; and the holy Sacraments truly administered. And this doubt our Saviour himselfe obserueth to bee the Ear-marke of his Sheepe; *My sheepe heare my voice, and I know them,*

John 10. 27.

and

and they follow me; but the voice
of a stranger will they not heare.
This affection was in godly David,
Oh LORD, how amiable are thy
Tabernacles! How doth my Soule
long after thy altars! O when shall
I come and appeare before the Lord
in Syon? And this duty is im-
posed vpon every Christian, for
to haue an earnest affection vnto
the Word of God. As when a
man is hungry, the Veines suck-
ing moysture in the bottome of
the stomacke, he feelles a paine
which makes him desire meate:
Even so our soules voide of grace
and nourishment vnto Eternall
Life, they should hunger and
thirst after Christ and his righte-
ousnesse, after his Word, which is
the true Spirituall foode of our
soules. And till a man be hun-
gry, he longs not for meate, hee
desires not foode: So till wee see
T our

John 6. 26.

1 Pet. 2. 2.

our wants, we neuer seeke to haue
 our sily soules fed with the word
 of God. Now in that so few de-
 sire the word of G O D , and so
 few esteeme of it , it shewes that
 very few doe feelee their want of
 food, very few can discern their
 misery and wretched estate ; but
 most men runne on in sinne , ioy
 themselves in their euill wayes,
 and neuer say , *Alas what haue I*
done ? we must desire the sincere
 milke of the word , as the infant
 the mothers brest ; *And as the*
Harre doeth the Rivers of Water.
Psal 42. And as the Church doth
 here. *Shew me, O shew me where*
thou feedest thy flocke! We should
 do as the Earth doth in time of
 drought ; shee opens her mouth,
 begging and gaping vntill the
 Lord send Raine. The Beggar
 neuer begs hard till hee sees his
 owne want, and then hee will
 spare

spare no time, labour, nor words;
so vnill wee see our owne wants,
we will neuer seeke for the Spi-
rituall Foode of our soules. But
they bee Blessed which *Hunger*
and thirst after Righteousnesse:

Mat. 5. 6. though we thinke we be
happy when wee feele no want:

As it is a common thing to say,
I neuer doubted of my Saluati-
on, I would be loath my Consci-
ence should so trouble mee, &c.

But certainly it is the beginning
of Grace, to finde our selues to
want grace. Those that doe cate
meate vpon a full stomacke, it
doth them least good: So they
which are full and feele not the
want of the Word, it doth them
little good.

And the Reason is, that if wee
doe not hunger and thirst after
the holy Word of *G O D*, wee
can neuer enioy the variery of all

T 2. those

Reas. 1

those good things which are treasured vp in the VVord to make vs truly happy; forasmuch as all good things which wee haue and doe enioy in this present life, they are appendances to the Word; by which Word, and by Prayer, they are sanctified to vs. Now it is got and obtained no other way, but by thirsting after it. *As the Blessed Virgin sayth in her Song, Luke 1. ch. 53. Hee filleth the hungry with good things, and the rich he hath sent empty away.* Which may serue to comfort the distressed children of God, which shew their thirsting affection, by their great labour and trauaile, to heare the Word Preached, though they meete with mocking and scoffs for it, by such as are farre from thirsting after it of themselves.

Secondly, if wee should not eagerly seeke after the word of GOD, wee should neuer know how much we are beholding vnto the LORD for the manifold graces and Blessings, which we receiue euery day from our most mercifull God thereby. For so sayth Salomon, *The person that is full despiseth the hony combe, but vnto the hungry soule euery bitter thing is sweet.* So that when wee shall see our Spirituall poerty without the Word, that we should euen faint and starue, and consume away, it will then make vs prize the excellency of that benefit we enioy, when we haue the same truly and sincerely Preached and taught amongst vs.

Prou. 27.7

Seeing this longing desire after Christ Iesus, and his Word, is the Eare-marke, and the Wol-

Use i.

marke, the Badge, and the Brand of the sheepe of Christ, the true Church and Children of God: this Doctrine then maketh a plaine distinction betwixt the Sheepe of Christ, and the stinking goates of Sathan. The sheepe of Christ long after their Shepheard, desire to be instructed by him; hunger after the true Word preached and taught; wish for the Sabbath, Enquire where Christ doth feed his Sheepe, in the greene pastures of his Word and Sacraments; but the goates of Sathan loath the Word and the Preaching of it, They treade downe the Pastures of the sheepe, *Ezec. 34.* Yea they are weary of it, they will not goe to the doore to heare, *Malac. 2. 13.* they can bee content as well to want it, as to haue it: so as here by we may iudge our owne estates,

states, whether we be the true
 sheepe of *Christ*, or the stinking
 goates of *Sathan*; the Children
 of *God*, or the limbes of the Di-
 uell. Doeſt thou loue the Word
 of *G O D* more then thine ap-
 pointed foode? Tell mee, doeſt
 thou deſire to bee taught in the
 Word? Enquireſt thou where
CHRIST doeth feede his Sheepe
 with good Paſture? And doeſt
 thou delight in the Word. *Iohn*
 10. 27. Theſe are the eare-marks
 of *Christs* Sheepe, and may Mi-
 niſter comfort vnto thy Soule,
 that thou art one of thoſe that
 belong vnto his Fold. But if on
 the contrary part, thou loath
 the Word of *God*, and haſt no
 deſire at all to treade in *G O D*'s
 houſe, but ſpendeſt the Sabbath
 irreligiouſly, vainely, and pro-
 phantly, at the Dice, at Cards,
 Bowles, on Tables, with decciue

not thy owne soule. It is a signe thou art none of Christs sheepe, but one of the stinking goates of Sathan: And there will come a day of Separation, when Christ Iesus the great Shepheard will diuide the Sheepe from amongst the Goates, when he shall set the sheep on the right hand, and the goates on the left. Math. 25. 33.

Vse 2.

3 Sorts of men reproued.

I.
Atheists.

This same Doctrine doth serue to reprove three sorts of men.

First, *Atheists*, which beare out the tongue at all Religion, and Christian Piety, making a mocke of GOD, of his sacred Word, and of all holy duties, that thinke it lost labour to be religious, and that there is no good got by hearing Sermons, and leading of a godly life. Oh it hath cuer beene the cursed thought of mans heart to thinke so, as was vied in the time of the

Pro-

Prophet Malacky : It is lost labour to serue the Lord, and what good commeth thereby seruing of God? Ah miserable soules, all this while they can minister no comfort vnto their owne soules, that they are the sheep of CHRIST, but a very fearefull expectation of iudgement. For in what a miserable and wretched estate is that man, which knoweth not whether hee bee in the estate of Grace, or not? A Sheep of Christ, or a goate of Sathan: with what cheere can hee eat one meales meate, or sleepe one night, that wants this assurance. Or then, let such bee warned betimes, that if they looke to haue any comfort in death, and after death, that now they labour to be approved for the Sheep of Christ.

Secondly, the Papists which barre

Papists.

barre the people from the Preaching of the holy Word, and keep them in miserable ignorance and blindnesse: And all others which seeke by all meanes possible to hinder CHRIST'S sheep from endeavouring to be taught, which otherwise would enquire, *Where Christ feedeth his Sheep,* where the Word is truly Preached and taught, and the Sacraments duely administred. These are like the Scribes and Pharisees, *Who shut up the Kingdome of Heaven; that will not enter themselves, nor suffer them that would.* Oh, what Sacriledge doth that adulterous Church of Rome commit, that take from the people the Key of knowledge, yea and muzzle them in ignorance, teaching, that it is sufficient to beleeue as the Church doeth beleeue. Whereas the Scriptures doe

Rom. 1. 2. 2.
Phil. 1. 10.

STED

doe

doe require of all men the Spirit
of Discerning. Eph. 5. 15. Try the
Spirits whether they bee of GOD,
that so they may allow of those
thing which are good, and bee
without offence vntill the day of
Christ: otherwise, if they follow
their false teachers, they are sure
to perish. For when the blind lead
the Blind, they both fall into the
pit of destruction.

Then thirdly, all carnall Pro-
testants, and secure Worldlings:
who, although they doe enquire
where they may buy a good
bargaine, or to get a good pur-
chase, and labour for that; yet
neuer enquire where Christ feedes
his Sheep. Oh, it is a wonder to
see how men do couet pleasures,
profits, and preferments: These
they seeke for with might and
maine. But for the Ministry
of the Word, to haue it truely
taught

Mat. 23. 14

do not feed

the flock

of the flock

of the flock

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taught them, that their soules may bee saued: this they esteeme not, they looke not after it. Surely by this they declare to the whole World, that they are none of Christs sheepe: For if they were, They would heare his voice and follow him. *Iohn 10. 27.*

Doct. 3
the Church
of G O D
doeth ac-
knowledge
Christ Ie-
sus for her
Chief shep-
heard.

Seeing the true Church of God doth here seeke vnto Christ Iesus for to be taught and directed, we learne that it is the duty of the true Church of G O D to acknowledge Christ Iesus alone, for their great Pastor and Shepheard, the only Head and chiefe Bishop of his Church, and therefore to be ruled by him and his Word alone, to bee content to bee led and gouerned by this great Pastor and Shepheard of the Church, as in *Iohn 10. 28.* *I am the true Shepheard, and doe know my Sheepe, and am knowne*

of mine. This is acknowledged by Peter in the behalfe of all the Disciples, Master, to whom shall we goe? Thou hast the words of Eternall Life. And Christ hath promised to bee present with his Church, Even to the end of the World. And againe hee sayth, that where two or three are gathered together in my name, I will bee in the midst amongst them. Now the duty of CHRIST this great Shepheard, it standeth in two things: First, to governe his Church, prescribing vnto them Lawes, binding the consciences of all his Members: And secondly, by his grace, to quicken, and to put a Spirituall life into them: So that they shall bee able to confesse and say, that they liue not, but Christ in them.

And the Reason is to bee marked

Ioh. 6. 68

Eph. 2. 22
Col. 2. 19.

Matth. 28.

Reas. 2.

ked and well considered, which
 serue likewise for the confirma-
 tion of this poynt of Doctrine
 vnto vs, is because the Worke
 of Salvation is wholly and onely
 wrought by Him, and no part
 thereof is reserued to any Crea-
 ture; As the Apostle witnesseth
 when he sayth, That amongst
 men There is no other Name gi-
 uen under Heauen, whereby we
 may be saued, but onely by Iesus
 Christ. And likewise the Author
 of the Epistle to the Hebrews wit-
 nesselh the same thing when hee
 sayth, that Hee is able perfectly
 to saue them that come vnto God
 by him.

Vse I.

This condemnes the Church
 of Rome, as no true Church of
 God. First, because they will
 not content themselves with our
 Sauour Christ to bee their great
 Pastor, and generall Shepheard,
 but

but they haue set vp the Pope as his Vicar, and matched him, yea, preferred him before Iesus Christ. Nay, they will not be content with that pasture which Christ alloweth for his sheepe; the greene pastures of his sacred Word, and cleare fircames of his blessed Gospell; but they will feede vpon the filthy Trash, and dirty druggs of their owne deuising: The fond and foolish deuices, inuentions, and traditions of men, of their Popes and Cardinalls: So as they declare to the world they are no sheepe of CHRIST, *In that they will not heare his Voyce and follow him. Iohn 10. 17.* nor be content with the foode hee hath prepared for them, but feed vpon the filthy and foule puddles of mans Traditions.

This may serue to Admonish
all

Use 2.

all the faithfull Ministers of *LESSES CHRIST*, which stand in Christs fledge: That they teach nothing but the Truth of *GOD*, wholesome Doctrine, not their owne deuices and dreames; but that which they perswade themselves Christ would speake, if hee were present. So on your contrary part, you that are the Hearers must content yourselves with the Pastures of Gods Word, the plaine and the pure Preaching of the Word of *GOD*, and not to bee carried away to listen after strange Shepheards that teach erroneous Doctrine that may corrupt, or the deuices of man, which may tickle the Eare, and not worke grace in the heatt. And such are the wicked Doctrines of the Church of *Rome*, which will rather putrifie and poyson mens soules,

soules, then edifie them; as their Doctrine of Merites, Inuocation of Saints, and praying for the Dead, and a thousand the like. The which because they haue no footing in Gods Word, are here condemned, as no wholesome pasture for Gods sheepe to feede vpon.

And thus much for the Churches first Request. The second followeth.

*And where thou raisest them so
lye downe at Noon.*

For the better vnderstanding of these Words, I wee most know, how that it was the manner of the Shepheards in those hote Countreyes, to driue their sheep to the Pasture in the morning, and after, when the Sunne waxed hote, to driue them to

the water, and at noone to carry them to some shadow, where they might rest in the heate of the day lest they should be annoyed with the scorching heate, and beame of the Sunne.

So here the Church of God and the Spouse of Christ, compares Christ Iesus to a faythfull and true Shepheard, and entreats him to tell her *Where bee* doth cause his Flocke, that is, His faythfull people, to finde shelter and comfort to the heate of persecution, when the Sunne is hottest at Noone day; that is, in the greatest and hottest persecution of the Church of GOD in the most dangerous and troublesome trials and times of great extremity, which is here meant by *Noone day*, when as the Sunne is most hot and scorching, according to that of

of our Sauour, speaking of one
sort of euill hearers : *And when
the Sunne was up, they were par-
ched, and for lacke of rooting, wi-
thered away.*

Math. 13. 6
and 7. 21.

From whence we obserue
a two fold in-
struction.

1. That the Church
of GOD sometimes is in
the very heate of persecu-
tion.

2. That Christ the good
Shepherd euen then for-
takes not his, but at noone-
day, euen in the extremity
of the same, prouides a sha-
dow and place of comfort,
and refreshing, for those
who are his Sheepe.

First, we are to be taught here,
that it is the will of the Almighty
that his Church sometimes should
be tryed. And it is his will that
sometimes his own people should
vndergoe persecutions, according
vnto the rule of the Apostle Saint
Paul, *Whosoener will liue godly
in Christ Iesus, must suffer perse-
cution.*

Dock. 2

The church
of GOD
sometimes
is in the
very heate
of persecu-
tion.

2 Tim. 3. 12

Psal. 54. 19

cution. This is expressely taught by the Prophet *Daniel*; Great are the troubles of the Righteous, but the Lord deliuereth him out of all.

Hest. 2. 23.

This was the condition of the *Israelites* in *Egypt*, who remayned there a long time in cruell bondage vnder *Pharaoh*, *Exodus* 1. 12. And in *Queen Hesters* time, how were the children of the Almighty in the heat of persecution. This was the State of the whole Church of the *Hebrewes*, described thus: That some were racked, and would not bee deliuered, that they might receiue a better Resurrection: And others haue beene tryed by mockings, and scourgings; yea moreouer by blood and imprisonment: They were stoned, they were beuen asunder, they were burned, slaine with the Sword, wandring up and downe in *Sheepe skinn*es, and in *Goats skinn*es,

Heb. 11. 25

skinnes, being destitute, afflicted, and tormented; Whom the World was not worthy of, &c. This wee might further consider in the Examples of olde *Abraham, Isaac, Iacob, Iob, Ioseph, Dauid, Ieremy,* and the like, whose liues are a plentiful store-house to testifie this Truth: That the people of *G O D* doth many times endure terrible afflictions, and diuers and sundry tryals. And this haue we had experience of in this Land, as in the Dayes of *Queene Mary*, when the Sunne did parch, and that the fire of persecution was great, to the wasting of the bodies of many a deare childe of *God*: So that if we hope to liue with *Christ* in the Church Tryumphant, we must first dye with him here in the Church militant. For none shall raigne with *Iesus Christ* there, that haue not first

A
O

suffered with him in this world. Nor none shall haue their teares wiped from them in the Kingdome of Heaven, that haue not first shed them on the earth. Thus hauing seene the Doctrine, that is the State and condition of Gods Church here vpon Earth, to vndergo sometimes many and grievous afflictions. Now let vs see the Reasons, that so the Doctrine may leaue the greater impressi-
on in euery one of our minds and affections.

Reas. 1.

In regard of GODS enemies themselves, which know not the Father, nor his Son CHRIST IESVS; they haue nothing to stop and stay their cruell rage and diuellish malice, as our Sauiour witnesseth, when he sayth: *They shall excommunicate you: Yea the time shall come, that whosoever killeth you, will thinke that hee doth*

doth G O D service : And these things will they doe, because they haue not knowne the Father, nor yet mee : So that it is no maruaile though the enemies of Gods Church doth striue agaynst the faithfull seruants of God, being stirred vp thereunto by the instigation of Sathan, seeing that they know not G O D, nor Iesus Christ, but haue their eyes blinded by Sathan the Prince of the World.

Ioh. 15. 19

The Lord suffereth his children many times, to vndergoe some sharpe and bitter tryalls of affliction, and to suffer euen the scorching heate of persecution, to make knowne the patience, vertue and graces of his Children; as Saint Paul sayth : It is necessary that afflictions should come, that the elect may be manifest who they be. As it is impossible to know

Reas. 1.

the Valour of the Souldier if
 hee lye alwayes in the garrison,
 and neuer come into the field.
 So is it impossible for to know
 the Courage, Patience, Obedi-
 ence, Zeale, and Loue, &c. of his
 Children, till tryall come. And
 therefore God' would haue *A-*
brabam tempted, to make his
 Faith knowne. So *Iobs* patience,
Dauids piety, and *Pauls* courage,
 &c. The earth which is not Til-
 led and plowed vp, will yeelde
 nothing but Briars and Thornes.
 And Vines will waxe Wilde if
 they bee not pruned and cut.
 Euen so the vnruely Affections
 of our hearts, as so many noy-
 some Weedes; would quickly
 ouer-runne the whole man, if
 the LORD by sanctified affli-
 ctions should not manure vs. It
 is good therefore (sayd Ieremy)
 for a man to beare the yoke in his
 youth.

youth: And in another place the
same Prophet sayth. *Iere. 48.11*
Moab hath kept his Sent, because
hee was not powred from Vessell to
Vessell, but hath beene at rest
ever since his youth. There are
besides these, diuers other rea-
sons, wherefore the Lord doth
thus exercise his deare children
in this life with many crosses and
afflictions; as to humble them
for sinnes past, and to .preuent
sinne in them for the time to
come. Because, when we shall
perceiue, that the onely weapon
whereby Sathan woundeth our
soules, is siene, it would make
vs repent of sinnes that are past,
and weary of sinnes for the time
to come: And likewise to hum-
ble the pride of our hearts: For
Knowledge puffeth vp; and in
whatsoever things we goe be-
fore our brethren, naturally we
waxe

waxe proud of the same. Now the L O R D Almighty by these afflictions, like a skilful Physition, let out the superfluous Humours of pride and wayne glory, when we shall perceiue what we are by nature.

Use 1.

Well, let vs then make some vse of this same Doctrine to our selues. We haue had a long morning, and yet we are in peace and rest: But it will not alwayes bee morning, the Sunne will rise, and it will be *Noone-day*, the Lord will haue a time of tryall. It is the Lords vsuall dealing, after a long time of peace, to bring some tryals, that the Elect and true Christians may be truly discerned. Of all things in the world the Lord cannot indure that his sacred & glorious Gospell should be contemned, and despised, as it is at this day amongst vs: Oh then

then, seeing that wee must euen
looke for a tryall; let vs prepare
and furnish our selues with all
needefull vertues, with Patience,
with Humility, with courage, and
Zeale, &c. Alas, any thing will
serue the turne now for to be a
Christian; a small matter; but if
in the time of tryall we shrinke,
or else yeeld vnto the Enemy,
then wee shall shew that wee are
but Hypocrites, and cowards.

Oh then, let vs be good souldi-
ers now in the time of our peace,
prouide and sharpen our Wea-
pons against the time of Warre.
Let vs reckon what it will cost
vs to be the *sheepe* of *CHRIST*;
losse of Lands, Linings, gold,
siluer, Liberty, Country, yea,
life it selfe; yet to resolute by the
helpe of *GOD*, neuer to be
ashamed of the Gospel of *Je-
sus Christ*, let Persecution come
neuer

Luk. 14.25

Vse 2.

neuer so fierce, or hot vppon vs.
 Secondly, wee learne hereby
 nor to promise vnto our selues
 Worldly Peace and Prosperity,
 while we continue here. For this
 life is the time of a Christian
 mans warfare; neyther must wee
 looke for to finde Heauen vppon
 Earth: for if wee will bee *Christ*
 Disciple, *wee must take vp his*
Crosse and follow him; wee must
 not dreame of a Victory before
 we fight. For it is the lot of the
 godly to suffer persecution, yet
 this may bee the comfort and
 stay of a Christian soule in the
 midst of them all, that the
 LORD will dispose of them
 so, as that they shall worke to the
 best to them that loue God, and
 neuer depart from vs, but shall
 leaue a blessing behind them, so
 that wee shall bee sure of this,
 that wee shall gayne more in the
 Spirit

Spirit, then we can loose in the flesh.

Thirdly, seeing it is the will of **GOD**, that his owne true Church, and Faithfull children shall be tryed, and vndergo the heate of persecution: Let vs here learne to be wise and circumspect, neyther to thinke that wee are out of Gods Fauour if wee be tryed, or to thinke the worse of the Gospell of *Christ*, because the crosse and Tryall goes with it. Wee are ready to thinke that the Lord loues vs not, or that the Gospell, the which we professe is not a good and true profession, because we see it hated, persecuted, and rayled vpon by wicked men. Well, it is that which **God** will haue, it was the condition of our Sauour *Christ* before vs; and vnlesse wee looke that the seruant should bee greater then

Vse 3.

Doctr. 4.
CHRIST
 leaues not
 his Church
 in the heat
 of persecu-
 tion, but
 provides
 comfort
 for them.

then the Master, it must bee our
 lots.

Then secondly, we learne from
 hence, that though it may bee
 sometimes *Noone-day* with the
 Church of God, hore and blou-
 dy persecutions, yet *Christ* hath
 euer a shelter and a shaddow for
 his chosen people; he hath a *Laie*
 for them, a place of shelter, sha-
 dow and comfort; he is euer
 present with his Church and
 people in the hottest time of
 persecutions and afflictions to
 comfort them, to refresh them,
 to ease them of their misery, to
 deliuer them. This the Lord ex-
 presseth in the Prophet *Esay* 54.
 7. 8. *For a little time haue I forsa-*
ken thee, but with great compassi-
on wil I gather thee; for a moment
in mine anger I hid my face from
thee for a little Season, but with
eueralasting mercy haue I had com-
passion

passion on thee. This doth the Prophet David make manifest, that notwithstanding the rage and malice of Gods enemies, Hee that dwelleth in Heaven shall laugh them to scorne, the Lord shall haue them in derision. This comfort is excellently set forth by the Prophet Esay, when Hee sayth in cha. 43. 1, 2. But now thus sayth the Lord that created thee, O Iacob, and he that formed thee, O Israel, feare not, for I haue redeemed thee: I haue called thee by thy name, thou art mine: when thou passest through the waters I will be with thee, and through the floods, that they doe not ouerflow thee; when thou walkest through the very fire, thou shalt not bee burnt, neyther shall the flame kinde upon thee, For I am the Lord God. Thus provided he for his Church in the dayes of Hester, when

Psal. 2.

Mat. 2. 12

Acts 12. 16

Gene. 41. 14

Exod. 21. 1

Dan. 6. 23

daniel 3

when they could see no meanes
 for to escape. What a mischief
 had *Herod* inuented agaynst the
Messiah; so priuately, as that he
 disclosed the secret of his heart
 vnto none, but pretended to the
 Wise men; that his intent was
 to worship Christ! yet the Lord
 did bring his deuice to naught;
 and *Ioseph* and *Mary*, with the
 child *Iesus* was deliuered. *Peter*
 beeing cast into Prison, should
 euen the next day haue beene
 Executed; yet through the pray-
 ers of the Church was deliuered.
 This same Doctrine is further
 cleared by the Examples of *Io-
 seph*, *Iob*, the Church in *Egypt*,
Daniel, the three Children, *Su-
 drach*, *Mishach*, and *Abednego*,
 who for a time endured shame
 and Reproach of the Crosse; yet
 afterwards the LORD returned
 vnto them when the time of re-
 freshing

freshing came. So that howlo-
 uer Gods children may bee vn-
 der the heate of persecution for
 a time, it shall bee but for a time,
 hee will not leave them desti-
 tute of helpe and comfort for-
 euer, but will in the end deliuer
 them.

The Reasons seruing to con-
 firme this Doctrine, are mani-
 fest. First, consider the Titles
 by which G O D is called as a
Father to shew the care that hee
 taketh ouer his *Church*, as his
 children, to provide for them,
 and to gouerne them. For what
 father will not saue his childe, if
 possible hee can, from fire, or
 water, or some other eminent
 danger? Now then, if wee that
 are euill, know how to helpe our
 children, how much more shall our
 heauenly Father that knoweth
 all things, giue good things vnto

Reas. I.

Rom. 6. 4.
 Iohn. 10. 1.
 Math. 7. 11.

X

his

his children? Again, Christ is called by the name of a *Shepherd*, as the Church doth confesse in this place. Now will the Shepherd see the Sheepe to go astray, and not bring them into the right way againe, or to suffer the Wolfe to deuoure the sheepe and not rescue them. And what shall wee thinke, that Christ the true Shepherd of his Church will bee more carelesse of his Flocke, whom he hath purchased vnto himselfe with no lesse ranlome then with his own beate *Blood*, then an earthly man is of his Sheepe? Seeing then that Christ Iesus is the King of his Church, and the Shepherd of his Sheepe, wee need not doubt but that hee will defend his Church, and saue his Sheepe, so that none shall be able to destroy them, or take them out of his hands.

Then

Then secondly, our weaknesse
and naturall corruptions are not
hidden from the LORD: Hee
knoweth whereof wee are made;
hee remembreth that wee are but
dust. And therefore sayth the A-
postle, GOD is faithfull, which
will not suffer vs to bee tempted
aboue that wee are able, but will
euen giue the issue with the temp-
tation, that wee shall bee able to
beare it. So then, whether wee
consider the Office of Christ as
a shepheard to keep his Church,
or the mercy of Christ, that is
euer ready to couer the wants
of his Seruants, making their
afflictions to bee but momenta-
ry: In these two respects wee
may safely gather, that the Lord
will neuer forsake his Children,
nor leaue them in their great di-
stresse, but provide for them both
shelter and comfort; when they
shall

shall find the heate of afflictions to shine most hottest vpon them.

Use I

The Vse serues to direct Vs to whom wee should goe in time of trouble and great distresses for if Christ bee our shepheard wee are to flie to him; Hee is a faithfull preseruer of them that trust in him. Shall wee goe to Saints or to Angels? Doubtlesse Abraham is ignorant of Vs, and Israel knoweth Vs not, Esay 63. 16. What then shall wee trust in our chariots or in our horses? doubtlesse a horse is counted but a vaine thing to saue a man. Psalme 39. 17. Surely, we cannot honour him more then when we depend on him, and rest vpon his mercy. Thus David behaued himselfe in all his extremities; flying vnto God as a sure refuge, I will say to the Lord, O my hope, and my fortresse,

Ps. 91. 2

X

treffe,

trasse, He is my God, in him will I trust, He will deliuer mee from the snare of the Hunter, and from the noysome pestilence: His cares are alwayes open to the cries of his children, hee putteth their teares into his bottle. So long therefore as wee haue a voyce to call vpon G O D, or a heart to sigh and groane vnto him, wee haue comfort and assurance to bee deliuered, and that hee will not leaue vs, nor forsake vs in danger.

Heere is matter of endlesse comfort vnto the Church and children of God, that we know that the Lord *Iesus Christ* promisseth thee, hee will prouide a Lair for vs, a place of comfort and refreshing, a shaddow euen at Noone-day in the heate of bloudy persecution; Many in deede are our infirmities, feares,

Use 2.

cares, sorrowes, and troubles,
yet in middest of them all, the
childe of God may say with the
Prophet. *Why art thou cast downe*
(O my soule) and why art thou so
disquieted within me? O waite on
God, for I will giue him thanks,
he is my present helpe, and my God,
Psal. 42. 5. Oh then let vs be con-
stant, let vs comfort our selues in
our Sauour, let vs not for feare
or danger deny *Christ* and his ho-
ly Gospell, for *Christ* will be a
shelter vnto vs, to refresh vs, and
deliuer ys.

This then sheweth the most
wofull and desperate estate of all
wicked and vngodly men, who
beeing out of Gods fauour, not
beleening in *Christ*, nor repen-
ting of their transgressions, in time
of persecution, when the Sunne
waxeth hote: Alas, they shall
not know where for to hide their
heads,

heads, for they shall find ~~not~~ a-
ny shelter, nor comfort, nor any
place of refuge. For Christ is a
shelter onely vnto them that be-
leeue truly in him, and obey him.
And therefore thou which art a
wicked man, an impenitent sin-
ner, a prophane person: Alas,
what wilt thou doe, and which
way wilt thou turne thee in the
time of trouble and calamity?
When the Sunne waxeth hote
in the heate of persecution, and
scorching tryall, whither then
wilt thou runne for shelter? A-
las, thou shalt then bee as a mad
Beast, which in the heate of the
day runnes vp and downe, and
findeth no couert. So shall all
Wicked and impenitent sinners
haue no place of succour, but lye
open vnto all GODS iudge-
ments, to be scorched, yea euen
consumed with the fire of Gods

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Ps. 91. 2 3

X

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I trust, He will deliuer mee from
the snare of the Hunter, and from
the noysome pestilence : His cares
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 his children, hee putteth their
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 therefore as wee haue a voyce to
 call vpon **G O D**, or a heart to
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 at Noone-day in the heate of
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Vse 2.

cares, sorrowes, and troubles, yet in midst of them all, the childe of God may say with the Prophet. *Why art thou cast downe (O my soule) and why art thou so disquieted within me? O waite on God, for I will giue him thanks, he is my present helpe, and my God, Psal. 42. 5.* Oh then let vs be constant, let vs comfort our selues in our Sauour, let vs not for feare or danger deny *Christ* and his holy Gospell, for *Christ* will be a shelter vnto vs, to refresh vs, and deliuer ys.

This then sheweth the most wofull and desperate estate of all wicked and vngodly men, who beeing out of Gods fauour, not beleeking in *Christ*, nor repenting of their transgressions, in time of persecution, when the Sunne waxeth hote: Alas, they shall not know where for to hide their heads,

heads, for they shall find ~~not~~ a-
ny shelter, nor comfort, nor any
place of refuge. For Christ is a
shelter onely vnto them that be-
leeue truly in him, and obey him.
And therefore thou which art a
wicked man, an impenitent sin-
ner, a prophane person: Alas,
what wilt thou doe, and which
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Wicked and impenitent sinners
haue no place of succour, but lye
open vnto all GODS iudge-
ments, to be scorched, yea euen
consumed with the fire of Gods

displeasure, when the righteous, those which are in *Christ Iesus* shall finde shelter.

The churches reason of her request.

Now followeth the Reason which shee vseth to mooue the Lord *Iesus Christ* to grant her request and petition: taken from the great perill and danger shee was like to fall into: namely, lest being left without his direction and comfort, shee be constrained to *Turne aside to the Flockes of the companions*: that is to say to leaue the true *Church*, and worshippe of *G O D* and ioyned with the false *Church*, to commit idolatry, called here *the flocks of the companions*: Not for that they are eyther *Christ* his Companions, or the Companions of his *Church* and people; but because they account themselves so; yea, they imagine, and call themselves *Christs* Companions.

nions. And if this thing should come to passe through want of *Christs* assurance to direct her, and to comfort her in persecuti- on; then it shall not bee for his honour, nor her good. This is the summe and substance of her Reason.

Hence wee are taught, that it is altogether impossible for men and women, euer to stand out in the brunt of persecution, vnlesse they be taught of *G O D*, and comforted by His Spirit. And hence it is that the Prophet *Da- uid*, a man after *G O D S* owne heart, and endued with a singular portion of *G O D S* Spirit, doth earnestly begge and craue at *Gods* hand, enlightning of his holy Spirit, and desire to be taught of him: *Open mine eyes that I may see the wonderous things of thy Law.*

Doctr. 5.

It is alto- gether impos- sible for men to hold out in time of tryall, that are not as- sisted by God.

Psal. 119. 8

And

ver. 27, 34

And againe, Teach me thy Statutes. And againe, Make me to Vnderstand the way of thy precepts, &c. Yea, and Christ tels the Iewes which murmured against him, because he sayd, that no man could come to him unlesse his Father drew him: that all the elect are taught of God. *John 6. 45.* And this made Paule to pray for the *Ephesians*, chap. 1. 17. that God would giue them the spirit of Wisedome, and to enlighten their mindes, that they might know what is the hope of their calling, and what the riches are of his glorious inheritance. A notable direction vnto all sorts of men how to behaue themselves when they shall come into the house of God: namely, not to rest vpon any naturall gift whatsoeuer, be it Wisedome, Learning, Wit, Memory, &c. For
the

the wisdom of the flesh is at enmity with God. But to go out of our selues, and to seeke the Lord in humility, and deniall of themselves; and then the Lord will giue vs a discerning Spirit, that we shall not be deceiued. If any man (saith Christ) will doe my Fathers will, hee shall know of the Doctrine, whether it be of G. O. D. Iohn 7. 17. And againe, Christ promisseth his Disciples, being now to leaue them, and to goe to his Father, that The Spirit of Truth should leade them into all truth.

Rom. 8.
1 Cor. 12.

o

And the reasons are :

Reas. I

First, we are all blind, and by Nature can hardly behold the truth, vnlesse Christ direct vs by his Spirit: for so saith Salomon. Prou. 14. 12. *The wayes that seeme right vnto vs, the issues thereof are the wayes of Death.* It is

o

Esay 53.6.

is a part of our misery, that *Wee* are turned euery one to his owne way.

2.

Secondly, when we know it :
Alas , wee are of our selues so weake , and flesh and bloud will bee so vnwilling to suffer for *Christ* his sake , that vnlesse the Lord do assist vs, we shall not bee able to vndergoe the least temptation that shall be layd vpon vs.

3.

And lastly , the enemies of *Gods* truth are in their generation so wise, and so subtile, comming vnto vs in *sheepes cloathing* to deceiue vs , that of our selues wee shall easily bee drawne away to beleue lies. In all these respects, wee may safely conclude the former Doctrine , that it is impossible for vs to holde out in the day of tryall , vnlesse wee bee assisted by the Lords Holy Spirit.

This

This sheweth, that if tryall doe come, and persecution shall arise for **CHRISTS** sake, and the Gospels sake. Alas, most men would yeeld to any Religion, to popery, Idolatry, Superstition, *To the Flocks of the companions,* to the Church of Rome, to flat Idolatry. For alas they know not the Truth: *They are not taught of GOD* : They bee blind and ignorant, and will easily beleecue and embrace any Religion.

Vse 1.

This must stirre vp euery true Christian man and woman, to pray to Christ as the Church doth heere : That hee would teach vs by his Spirit, that hee would open our eyes that wee might see the truth, and that he would giue vs hearts to beleecue it, to loue it, and to liue and dye in it : that hee would giue

Vse 2.

vs

1 Iohn 1.4

vs the spirit of Discerning, *To try the Spirits, whether they be of God*, that so wee may discerne the truth from falsehood. Yea, wee must so labour to bee fast grounded in the Truth, that no Winde nor Weather may remooue vs; that wee be sure to lay a good foundation, that we do digge deepe into our owne hearts, *build on the Rocke*. To hate Poperie and all Idolatrye, to abhorre it as the Doctrine of Diuels. . Though they say they be the true Church, and the *companions of Christ*, yet be they the Synagogue of Sathan: the maine points of their Religion being cleane contrary unto the word of *God*; as are their Doctrine of Merits, and Inuocation of Saints, Worshipping of Images, praying for the Dead, Sacrifice of the Masse; that so we may

math. 7.10

may for euer stand out agaynst
that cursed and damnable Do-
ctrine of the Church of Rome.
Yea, let vs intreate the Almighty
that hee would neuer suffer it to
get head agayne in this Land.
Notwithstanding we haue deser-
ued as great a iudgement; but es-
pecially that he keepe vs that wee
neuer ioyne with them in that
cruell Religion.

It condemnes all those who
are ready, eyther for feare of
persecution, or by ~~blindnesse~~
and ignorance, to imbrace any
Religion, or to ioyne with any
Church; who to keepe their
Liuing, and hold their Lands, to
enjoy their Honours and plea-
sures, would turne as doth the
Winde, and imbrace any Reli-
gion, ioyne with Papist, Iew,
Turke, yea the Diuell himselfe
for benefit sake. Oh! the true
Church

Use 3.

Church of Christ feare themselves
 and their weaknesse, that they
 should bee drawne away, and se-
 duced to embrace false Religion:
 And therefore they doubting the
 worst, and fearing the corruption
 that is in their owne hearts, pray
 vnto *Christ*, that they may not be
 left vnto themselves, but that
 they may finde strength
 from him to with-
 stand them.

The End

The end of the first Sermon.

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A Fold for Christs *SHEEP.*

The Second Sermon.

CANT. I. d. V. 7.

7. If thou know not, O thou fairest
amongst women, get thee forth
by the steps of the Flocke, and
feede thy Kiddles by the Tents
of the Shepheards

WE E have heard before
of the earnest Request
and Petition of the
Church vnto Christ, that hee
would in mercy shew her where
hee Feedes his Flocke, and where
Y hee

Parts of
the Text.

he prouideth comfort for them in time of trouble. Here is the most kinde, louing, and gracons answer of *Christ Iesus* vnto the Request of the Churches: in the which note three things.

- 1 His exceeding loue and kinde-
nesse, in that he calls her, *The fairest among women.*
- 2 His gentle reproofe of her, *if thou know not q.d.* This is very strange, that thou which art the true Church, shouldest not know where *Christ* feedes His sheepe.
- 3 His direct answer to her requests; wherein hee doth answer her to the full: If thou wouldest know where I feede my sheepe, that so thou mayst feede with them, and finde consolation vnto thy Soule then thou must goe in the steps of the Flocke, That is, thou must

must embrace the Fayth, Religion, the worship and seruice of *G O D*, the which my ancient *Church* from the beginning haue embraced: The Fayth, Religion the worship and seruice of *G O D*, which my ancient Seruants, *Abraham*, *Isaac*, and *Iacob*, hath done, and treade in the steps. Secondly, thou must place thy Tents, where the shepherds haue done, the Patriarchs, Prophets, and Apostles of *C H R I S T*, their doctrine taught before. This is the summe and substance of *C H R I S T S* answer vnto his *Church*.

First, obserue heere, how *Christ* describes his true *Church* and *Spause*: Hee giueth her a most kinde and louing name, expressing his kinde and singular

lone unto her, *O thou the fairest among women.*

Obiect.

Quest. But this may seeme strange, for the Church confessed before that shee was blacke and Sun-burnt, deformed, &c. How then can Christ call her, fairest among women.

Resp.

Ans. The Church and euery true beleeuers are blacke and deformed in themselues, vile and vncleane, and they can see no beauty in themselues, but are blemished, yea and stained with sinnes originall and actuell: But as they bee sanctified by his Spirit, washed in his Blood, and cloathed in his Righteousnesse, they bee faire and beautifull in the sight of Almighty God, because *Christ hath washed them from all their sinnes in his Blood, and couered them with the pure robes of his owne Righteousnesse,*

ness, decked and adorned them with the holy and heavenly graces of his Spirit, knowledge, fayth, repentance, zeale, patience, &c. According to that speech that the Lord himselfe vseth, *Thou art faire through that beauty of mine, which I haue put into thee.*

Here marke the endlesse loue of Christ Iesus vnto his poore Church and people, that esteemes so highly of them, as if they had no spot of sinne or vncleannesse: though they in themselues bee blacke, deformed, and poluted, yet all those who doe truely repent, embrace Iesus Christ, and beleue in him, that are washed from their sinnes, sanctified by his Spirit, and obey his will: all these are fayre, yea most beautifull in his eyes. Hee will not looke vpon their sinnes and blemishes,

Ezech. 16.

Doctr. 6.

Christ esteemes of his Church as if they had no sin.

mishes, but winke at them, so long as they endeavour and desire to doe his will. This is confessed by wicked *Balaam*, when he saw that no policy nor device could take any place against the Church of God: *Hee seeth no iniquity in Iacob: he beholdeth no transgression in Israel, Nu. 23 21.* Again, *how goodly are thy Tents, O Iacob, and thy Tabernacles, O Israel, as the vallies that are stretched out, &c. Num. 24. 5.* So that the nature and condition of the true Church farre exceeds all other Societies of men whatsoever, and is precious and deare unto Christ. Hereunto commeth the Title and Commendations giuen vnto the Church so often in this most excellent Booke of the Canticles, *Shee is the Roe of the Field, the Lilly of the Valley, the fairest amongst Women, an*
Or-

Orchard of Pomegranats, a fountaine of Gardens, a well of springing waters, the Spouse and Sister of Christ, the Beauty of the Earth, the glory of the world, a Lilly among Thornes, &c. And againe, Thou art all faire my Lone, and there is no spotte in thee. These and the like examples, whereof the Scripture is full, all serue to confirme the euerlasting truth of this Doctrine vnto vs: how deare and precious the Church is in Christs sight, that of all Societies and Assemblies of men in the world, none are more excellent and worthy, none more amiable and louely, none more beautifull and precious then the Church of God, the Spouse of Christ.

And the reason of the Doctrine is apparant: man was first cast out of paradise for sinne, nei-

Reas. I

stibant

ther is there any thing that doth hinder his returne, but onely sin, for it is sinne that makes vs execrable to the Lord, and doth *hinder all good things from vs.* For as long as sinne remaynes; it is a waighty burthen, to presse downe a sinner into Hell, and the wages and ~~hpend~~ of it is eternall death. Therefore, if sinne betaken away and pardoned, as it is from all the Ele&, what should hinder their happinesse? God hath against them no matter of displeasure, the obedience of IESVS CHRIST being imputed vnto them, heauen cannot bee denyed vnto them, but they must needes bee saued.

Secondly, Christ Iesus doth esteeme highly of his Church; and the Church is most excellent in her selfe, because in it alone

alone saluation is to bee found, and no where else. When the Lord brought the great and generall deluge ouer the face of the whole earth, What place was there left more excellent then the Arke, in the which *Noah* and his Family were saued, and out of the which the whole world besides perished? What was the Arke but a Type and Figure of Christs Church, wherein saluation is to bee found, and out of the which there is no saluation to bee looked for? Seeing therefore that remission of sinnes is proper onely to Christs Church, and that therein is saluation and eternall life to bee found, we may safely therefore conclude, that the estate of *Christs Church*, and euery member thereof, is most excellent and blessed.

The

mishes, but winke at them, so
 long as they endeauour and de-
 fire to doe his will. This is con-
 fessed by wicked *Balaam*, when
 he saw that no policy nor deuice
 could take any place against the
Church of God: Hee seeth no in-
 iquity in *Iacob*: he beholdeth no
 transgression in *Israel*, Nu. 23. 21.
 Againe, how goodly are thy Tents,
 O *Iacob*, and thy Tabernacles, O *Is-
 rael*, as the vallies that are stret-
 ched out, &c. Num. 24. 5. So that
 the nature and condition of the
 true *Church* farre exceeds all o-
 ther societies of men whatsoe-
 uer, and is precious and deare vn-
 to *Christ*. Hereunto commeth
 the Title and Commendations
 giuen vnto the *Church* so often
 in this most excellent Booke of
 the *Canticles*, *Shee is the Roe of
 the Field, the Lilly of the Vallie,
 the fairest amongst Women*, an
 Or-

Orchard of Pomegranats, a fountaine of Gardens, a well of springing waters; the Spouse and Sister of Christ, the Beauty of the Earth, the glory of the world, a Lilly among Thornes, &c. And againe, Thou art all faire my Lone, and there is no spotte in thee. These and the like examples, whereof the Scripture is full, all serue to confirme the euerlasting truth of this Doctrine vnto vs: how deare and precious the Church is in Christs sight, that of all Societies and Assemblies of men in the world, none are more excellent and worthy, none more amiable and louely, none more beautifull and precious then the Church of God, the Spouse of Christ.

And the reason of the Doctrine is apparant: man was first cast out of paradise for sinne, nei-

Reas. 1

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blessed.

The

Use 1.

The vse of this Doctrine is excellent, as the nature of the Church is. First then, seeing that *Christ* will thus passe by the sinnes of his children, and iudge them faire, without any spot and blemish of sinne, if they doe truely repent, and embrace Him, and his righteousnesse by Fayth, heere is matter of endlesse comfort to every poore childe of *GOD*. Doest thou repent of thy sinnes and art truely humbled for them? Doest thou embrace *CHRIST IESVS* for the pardon of them? Hath *God* sanctified thy heart by his Spirit, so as thou hatest every wicked way, and doest desire and endeavour to obey *God* his will in all his Commandments? Well then, comfort thy selfe and cheere up thine owne soule; *Christ Iesus* will cover all

all thy finnes, they shall neuer
bee layd to thy charge: but hee
will wrap thee in his owne righ-
teousnesse, whereby thou shalt
appeare fayre and beautifull in
his sight. Indeede many a poore
childe of God looking on their
owne infirmities and manifold
corruptions, see themselves to
be blacke indeede, deformed and
stained with sinne; it griueth
them that they doe hang downe
their heads, and goe drooping
all their dayes, struiuing and al-
so struggling with their rebelli-
ous hearts and vile corrupti-
ons, and thinking that *Christ*
Iesus cares not for them, can-
not loue them, being so defiled
with sinne. But I say againe, Bee
not discouraged; for if thou
doest repent of them, beleue
in *Christ*, hate thy finnes, and
prayest often vnto God to giue
thee

thee power to withstand them,
 vſing all godly meanes to with-
 ſtand them, Chriſt Ieſus will co-
 uer them, and paſſe by them all,
 as hee did deale with *Dauid*, *Pe-
 ter*, &c. Oh then how carefully
 ought all men daily to endeauiour
 themſelues to bee the members
 of this Society, that ſo they
 may haue a part in all theſe ex-
 cellent prerogatiues, and then
 howſoeuer the world do eſteeme
 of them, counting them miſera-
 ble, grinding at them with their
 teeth, and nodding at them
 with their heads, and euery
 way contumeliouſly reproching
 them, yet are they deare and
 precious in the ſight of Chriſt,
 who hath redeemed them
 with the ranſome of his owne
 blood.

vſe 2.

Let vs learne by Chriſts ex-
 ample heere, that if wee ſee any
 good

good thing in the childe of Al-
mighty *God*, to commend it,
and to embrace it: and if wee see
any blemish or infirmity, that
wee winke at it, and cover the
same with the cloake of *Loue*;
and not as the manner of wicked
and vngodly men; who though
they see many good gifts and
graces in *GODS* children, as
knowledge, sayth, patience, loue,
zeale, &c. passe by them all; and
if they shall espye but one ble-
mish, or infirmity, or weak-
nesse, by and by they blaze it a-
broade with open mouth, note
them with a blacke coale, calling
them Puritanes, Precisians, Hy-
pocrites, and the like: reuiling
them in a most odious manner,
like a corrector of a Booke,
passe by all that is well, and if
but one fault, finde that out: like
the Horse flye, passing by many
flowers,

floures, and sweete hearbs, light
vpon some noysome sore: these
are not like vnto Christ, but to
their fire the Diuell, who is the
Accuser of the brethren. Thus
much for the exceeding loue and
kindnes of *Christ Iesus* towards
his Church, in that he cals her by
his kind appellation, *The fairest*
among women.

2

Secondly, his gentle reproofe
of her, *If thou know not, q. d.* This
seemeth strange, that thou shouldest
be ignorant where I doe feed
my sheepe, where my truth and
Gospel is truly preached, and
soundly professed: But if thou
know not, I will direct thee, and
shew thee how thou shalt finde it
out.

Doct. 7.

true.

Hence wee are taught that the
Church of God, and true belie-
uers may sometimes bee so blind-
ed, and left to them selues, that
they

they stand at a stagger, and doe hardly know which is true Religion, *Where Christ doth feede his Flocke*, where the Word is faithfully preached, and soundly professed. For wee are all of vs ready to erre by nature. How apt are wee in matters that doe concerne our soules, to bee mistaken, partly through our owne blindnesse, ignorance, and carelesnesse in not searching of the Truth, and trying of the spirits; and partly, by the subtil policy of the Diuels, who is Gods Ape: and so like him in many things, as that it is hard to discerne his slights and falsehoods! Wicked men false teachers, lying prophets, set such a face and shew on their errors, and beare them out with such a countenance, credit, and authority: and the truth is so neglected, plaine, and
simple,

simple, troden vnder foote, that it is hard for a man, yea the true Church of God sometimes, to discern where *Christ* feedeth his flocke. Whenas *Elia* was left alone, and *Baals* foure hundred and fifty Prophets, who could almost then discern the worship of GOD from Idolatry, when all was corrupted? So when *Michaiab* told the truth, and *Achab* had foure hundred false Prophets; it was hard to discern the truth of God from the lying of Sathan. In *Christ*s time how did the Scribes and Pharisees confound Religion, dimme and dazell the truth; for the which, our Saviour himselfe did often reprocue them. And in our times, how doe the Papists labour to obscure Religion? how bold and impudent are they to defend Idolatry, their

their owne traditions and Consti-
tutions.

How should this stirre vp eu-
ery Christian man and woman to
study the Word of God, so that
knowing the truth, and belecting
the doctrine of God. We may be
able to discerne betweene light
and darkenesse, truth and false-
hood; idolatry and the seruice
and worship of G O D. Second-
ly, to intreate the Almighty in
all humility, to open our eyes to
discerne the truth, to giue vs his
Holy Spirit, to leade vs into all
truth, to giue vnto vs the Spirit
of Discerning, to trye the Spi-
rit and the Doctrine; whether it
be of God, or not: for otherwise
we may be led away, and take
light for darkenesse, and dark-
nesse for light. Let vs then con-
fesse our ignorance and blinde-
nesse, and beualke it: Let vs

Use 1.

yield

Z

strive

- 1 strue agaynst our Carelesnesse:
- 2 Let vs prooue the Doctrine by the Touch-stone of the Word, if they be according to the Law and the Prophets, else abhorre them.
- 3 Let vs do as the men of Berea did, intreate the LORD to giue vs the Spirit of discerning, that we may try all things and hold the truth. And if ever we had need to pray for the Spirit of Discerning, now is the time. We see how bold the Diuell is, how diligent to deceive vs, and for the Papists they bee so impudent and shamelesse, to thrust vpon vs their cursed Idolatry, and tell vs it is the true worship of God, their abominable Masse, their Merits, Purgatory, Prayer for the Dead, Worshipping of Images, Calling vpon Saints, unwritten Verities, their vile Traditions, and filthy

filthy abominations, their Con-
stitutions and vile Decrees, as
if they were the written word of
G O D. Now vnlesse we haue
knowledge, and be able by Gods
Spirit to Discerne the spirits: A-
las, we shall drinke in poyson,
idolatrie, and superstition: O then
let vs labour to know the Word
of God, beleue it, obey it, be
reformed by it, confesse our ig-
norance, and with all humility
pray vnto G O D to open our
eyes to giue vs the Spirit of Dis-
cerning, to know and discern
the true Religion from the false;
which if we do, certainly the Al-
mighty wil reueale his Truth vn-
to vs. And thus much shal serue
for our Saviour Christs friendly
and gentle reproofe concerning
his Church.

The third and last poynt, is
the Direct answer of Christ to
Z 2 the

3.
Christs an-
swer vnto
his Church

the request of the Church, shee desired to know of **C H R I S T** where hee fed his Flocke, and comforted them in time of persecution, that so shee might ioyne with them, and bee defended by him from false worship, and the idolatrous Church. Here Christ answeres her to the fall: *If thou know not, O thou fairest among women, get thee forth by the steppes of the Sheepe, and feede thy Kids by the Tents of the shepheards.* His councell stands in two parts, to shew her where hee feeds: *q. d.* Wouldst thou know where I feede my sheepe, and where I cause them to lye downe at Noone, that thou mightest feede with them, and bee in my Fold to bee defended and protected by mee: then I councell thee: First, to walke in the *steppes of the Sheepe*: that is, must

thou must Walke in the steps of the faithfull seruants of the Lord, *Abraham, Isaac, and Iacob*, thou must embrace that Faith, religion and worship of the Lord, which they beleueed and embraced; that is meant by the *stepps of the Sheepe*. Secondly, thou must *Feede thy Kids*, that is, thou must receiue and embrace that same Doctrine which the ancient Shepheards, Fathers, Prophets, and Apostles haue taught and deliuered: and if thou shalt thus treade in the steps of the *sheepe, Abraham, Isaac, and Iacob*, and shall embrace and obey the Doctrines taught by the Prophets and holy Apostles in the Old and New Testament, thou shalt then know where I feede my sheepe, that thou maist feede with them, and receiue me for thy true shepheards.

Doctr 8.

A directio
to know
which is
the true
Church.

From this Answer, of Christ^s
wee learne a cleare Direction to
know true Religion, and the true
Worship of God, from false Re-
ligion, and false Worship. If
any man desire to know where
Christ feedes his sheepe, and
where God is truly VVorship-
ped, where true Religion is, we
must then *Tread in the Steppes of*
the sheepe; That is, we must wor-
ship God, as *Abraham, Isaac, and*
Jacob did, as *Moses* and the Pro-
phets did, Tread in their steps,
and follow their godly Exam-
ples; beleue, repent, and walke
with *G O D*, as they did, whom
by the iudgement of Faith, we
may then conclude of, that they
were the true Sheepe of Christ:
for of them doeth our Saviour
speake of here, and not of a
Company of Popes, Cardinals,
Iesuites, and the like of that rab-
ble,

ble, of whom to thinke that they should belong vnto this *Fold*, I know not from whence I should fetch my Charity. Againe, we must embrace and beleue the Doctrinetaught by holy *Moses*, and the Prophets, Christ and his Apostles, who were the true Shepheards, and the faithfull Pastors of the Church of *G O D*: To the Law and to the Testimony, if they speake not according to this Word; it is because there is no light in them. And againe, Thus saith the Lord; Stand in the wayes and behold, and aske for the olde way, which is the good way, and walke therein, and you shall finde peace, and rest for your Soules. So then, if wee desire to know true Religion, and the true Worship and seruice of *G O D*, this is the way which I heere teach and deliuer from the *L O R D*

Jesus Christ, against the Doctrine of all the shapelings of Rome, namely this, and none but this. To enquire of the Faith, true religion, and manner of worshipping the Almighty, performed by *Abraham, Isaac, and Iacob*, Patriarkes and Prophets, Preached and Published by Christ, and his Apostles; belecue that, embrace that, and rest our Soules on that.

This may then serue to decide a great question, and a long Controuersie betweene Vs and the Papists. They affirme that they are the true Church, and wee are Heretickes; we belecue and hold that we are the true Church of God, and that they bee not, but *Babylon*, and the Synagogues of Sathan. This then is the maine question, whether they or wee bee the true Church?
Who

Who shall iudge? euen the Lord
Christ Iesus himselfe in his owne
Word: wee rest vpon him; and
flye vnto him: which if the Pa-
pists would doe likewise, they
would neuer haue runne into
a Laborinth of Controuerfies,
as they haue at this very day. For
Christ would quickly haue put
an end vnto all. For hee sayth,
that they bee the true Church,
which *Treade in the stepps of the*
sheepe, and feede by the Tents of
the shepheards: That is, those
people that belecue and worship
G O D, as *Abraham, Isaac, and*
Iacob did, and that olde Reli-
gion which they beleeued and
embraced, is the true Religion;
For that was taught by the Ho-
ly seruants of the Almighty, who
were the faithfull Shepheards,
and Pastors sent of God vnto his
Church. Now let triall be made
whether

whether the Papists or the Protestants, the Church of Rome, or the Church of England doe thus:

For the Papists, although they call their Religion, the old Religion, yet alas, it is newly deuised, the greatest parts of it, within these foure or five Hundred yeares: It is such as was neuer knowne to Abraham, Isaac, Iacob, Moses, or the Prophets; it was neuer knowne vnto Christ, or his Apostles; they haue lost the Steps of the Sheepe, and the Tents of the Shepheards, that Doctrine, manner of Religion, the true worship and seruice of God, which was vsed by the Patriarcks, Abraham, Isaac, and Iacob, taught by Moses, and the Prophets, Christ and his Apostles; and they haue got a new Religion of their owne deuising;

ling : They Walke not in the
steps of the Flocke, but in the
steps of their proud Popes, co-
uetous Cardinals, filthy Friers,
mangy Monkes. They haue de-
uised a thousand things in the
seruice and Worship of *G O D*,
against his *VVord*, and against
the Doctrine of the Prophets
and Apostles. Where shall wee
euer finde that *Abraham*, *Isaac*,
Iacob, and the Prophets did euer
pray vnto Angels, or Saints, wor-
shipped Images, prayed for the
Dead, looked to bee saued by
their owne Workes, or merits?
If they can shew me, any soule-
mouth'd Iesuite of them all, but
any one Example in the whole
Booke of *G O D* of any of
Gods Children that haue per-
formed them, I will then lay
my hand vppon my mouth.
In the meane time giue mee leaue

O yee

Oh yee Papists, to tell you that you are none of Christs Church, you are none of Christs Sheepe, for you haue left the *Steppes of the Sheepe*, and the *Tents of the shepherds*, the Doctrine taught by the Prophets of God, Christ and his Apostles; and therefore and no better then the Whore of *Babylon*, the Synagogue of *Sathan*.

But as for the Church of *England*; we doe beleene and firmly embrace that old and true religion, that it is the same Faith which *Abraham*, *Isaac*, and *Jacob* did vse. Wee hold that Doctrine, taught by the ancient Prophets and Holy Apostles of our Lord and Saviour, without adding or detracting: and if wee should dare but to deuise a new kinde of Faith, religion, and Worship of God, nor vsed nor knowne

knowne to the ancient Prophets,
Patriarkes and Apostles, as
the Church of Rome doth;
it were to leane the *steps of the*
sheepe, and to ioyne with the
Flockes of the Companions, e-
uen to shake hands with Idola-
tors.

Well, let vs then euer stand
out against the Antichrist of
Rome, and as CHRIST sayth,
Come out of her, ioyne not with
her in her false Religion, and
Idolatrous seruice of God, lest
you partake of her plagues, but
let vs hold fast still the true Re-
ligion of God. *Treade in the*
steppes of the sheepe: Feede by the
Tents of the Shepheards. Let
vs liue and dye in the true
Church of God, and for euer
hold fast the true, ancient, and
holy Religion, which wee haue
receiued from the holy Patri-
arks,

arhet, Abraham, Isaac, Jacob,
Moses, the Prophets, and all
the holy Apostles of Iesus
Christ, and then wee
shall be safe and sure,
yea, blessed and
happy for ever
more.

ita Dna
ita

FINIS.

